

FAR NORTH IN INDIA



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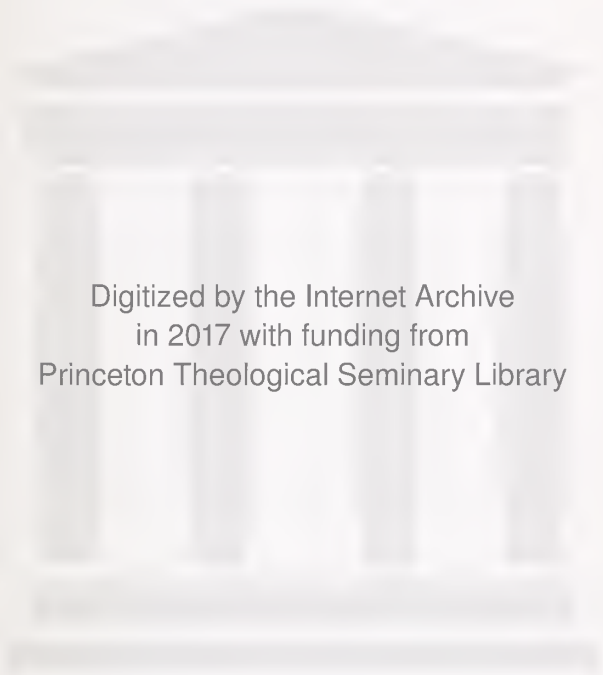
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FAR NORTH IN INDIA





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HINDU TEMPLE AT PATHANKOT

Far North In India

A SURVEY OF THE MISSION FIELD AND WORK
OF THE UNITED PRESBYTERIAN CHURCH
IN THE PUNJAB

BY
WILLIAM B. ANDERSON
AND
CHARLES R. WATSON



ILLUSTRATED

The Board of Foreign Missions of the United
Presbyterian Church of North America
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THE BOARD OF FOREIGN MISSIONS
OF THE
UNITED PRESBYTERIAN CHURCH OF
NORTH AMERICA

To

THOSE WHOSE LIVES ARE ALREADY BUILT
INTO CHRIST'S KINGDOM IN INDIA

AND TO

THE YOUNG MEN AND WOMEN OF AMERICA,

TO WHOM IS ENTRUSTED THE
SOLEMN RESPONSIBILITY OF WINNING
INDIA FOR CHRIST

PREFACE

FOR many years the need has been felt for a handbook which would portray, in broad outline, both the character of the field and the development of the Mission in India, of the United Presbyterian Church of N. A. In attempting to present a picture of this field and Mission, the illuminating and popular method has been followed which is so widely used by the Young People's mission study movement of our country. A sketch of the country and of its people, together with a brief historical summary and a survey of the religions of the land, has been first presented. An acquaintance is thus formed with the mission field, its outstanding characteristics, and the conditions of missionary work. At this point the story of missionary effort is introduced, with the hope that the earlier chapters will lend coloring and life to what must necessarily be the briefest sort of a summary.

Two facts present difficulties which have not been wholly overcome, and which leave, therefore, their impress on almost every chapter. On the one hand, the subject treated is not wholly distinct and separable from other subjects. Although comprising a population as large as that of Pennsylvania, the mission field of the United Presbyterian Church is but a section of the great Province of the Punjab; and this Province is itself only a limited section of the whole of India. The Punjab has been generally selected as the unit for description under the several headings of Country, People, History, Religions. Some references have been made to matters relating to other sections of the country, or to India as a whole, to assist the reader in keeping the true perspective. Nevertheless, caution should be used in any generalization, for what may be true of one section, or province, may not apply at all to another. A chapter has also been introduced to relate the missionary work of the United Presbyterian Church to the great missionary movement in all India, of which it is a part.

The other, and chief difficulty experienced, was that of bringing within the limits of a small book the double sketch of missionary conditions and of missionary work. This book cannot lay any claim to thoroughness of treatment. Its

value must lie in the direction of its comprehensive, though not detailed, treatment of a great enterprise. This extreme limitation of space and the largeness of the subject presented, will account for innumerable omissions both in the description of the field and the narrative of missionary work.

The book is sent forth with the earnest hope and prayer that it may advance the Kingdom of our Lord, and hasten the day when the "diadem of India" shall be given unto Him Who is alone worthy to receive it.

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THE COUNTRY

“And I saw the blue, holy Ganges, the eternally radiant Himalayas, the gigantic banyan forests, with their wide, leafy avenues, in which the clever elephants and the white-robed pilgrims peacefully wander; strange, dreamy flowers gazed at me with mysterious meaning; golden, wondrous birds burst into glad, wild song.”—*Heine*.

“Truly, to understand the facts of work for Christ in any land, we must strip it of all romance and of everything which is unreal.”—*Miss S. S. Hewlett, India*.

“For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.”—*Isaiah*.

I

THE COUNTRY.

FOR the past three centuries European nations have been entering India through the back door. This entrance to India is very well suited for business purposes, the harbors are good, the construction of railways has been easy, the country is densely populated, and all things have lent themselves to utility, as they should for the traffic of the back door. At this time our interest is centered in the northern end of India, where around the noble front entrance we may find less of the commercial interest, but where is found the richest of India's ancient historic legend, and poetry and art.

**Dawn of
History**

India is a kite-shaped tract of land wonderfully shut out from the rest of the world and shut in to herself, by the ocean on the southern sides, and the mountains on the northern sides. To early India the southern oceans meant the end of the world, except for a little struggling trade carried on by ships from far away lands that seemed to her like dreams, and her connection with the outer world, as much as she

had of it, was from the north. Here, away in the extreme northern point between the towering snow-capped columns of the Himalayan walls, has been built, by the Architect of the continents, the front door of India. This majestic entrance is called the Khyber Pass. From ages away beyond the most ancient memories of history, it has been the door through which pilgrims, and traders, and armies, and colonies have entered the enchanted land to the south.

The land in which we are now particularly interested, the Punjab, lies in the northern part of this great kite-shaped tract, and so has been the part of India nearest to the rest of the world. It must have been its pleasant mountain valleys and fertile fields which first attracted the white races from central Asia. As the Punjab was the first seat of empire of the white race, it was its civilization which spread over the rest of India. In it are the ruins of the oldest cities in the land. On its hills and by its streams were written the Vedic Hymns, which have been the sacred scriptures of the Hindu peoples for thousands of years. Controlling the entrance to the whole land, it was able through the centuries to gain much from the passing trade. While it had to bear the brunt of unnumbered attacks from the

north, it had the advantage of the mingling of the blood of races through the colonists left by each wave of empire that swept over it.

From a present-day point of view, the Punjab, because the last reached and the last conquered of British possessions, is often thought to be among the less important of India's provinces; but, certainly from the point of view of the past, and probably also from the point of view of promise, she is the most important of them all.

India has taken her name from the river that must first be crossed after entering the Khyber Pass—the Sindh, or Hind, or Ind, now called the Indus. The oldest name for the river seems to be Sindh, but why it was so named cannot even be surmised with any satisfaction. Flowing into the Indus river, there is the fan-shaped system of rivers—the Sutlej, the Beas, the Ravi, the Chenab, and the Jhelum—from which the Province takes its name; for ages past, it has been the land of the Panj (five) Ab (rivers).

Name

The Punjab is a rude triangle having for its sides the Indus River, the Himalaya Mountains, and a line running east and west to intersect these. The southern line is greatly curved inward by the State of Rajputana, and the northeastern by the State of Kashmir. The

Area

area of all India is 1,766,642 square miles. That of the Punjab is 128,706 square miles, or "a little larger than the combined territories of New York, Pennsylvania, Ohio, New Jersey, and Delaware."*

Population

While all India is only about three-fifths the size of the United States, she has a population about four times as large. Her population in the census of 1901 was 294,361,056. This gives to all India a population of 167 persons to the square mile. The population of the Punjab in 1901 was 24,754,737, with an average density of 180 to the square mile, and a maximum density of 650. This density of population will mean more to one who remembers that the density in the United States is only 21.4 to the square mile. Again, in considering the density, it must be remembered that there are great tracts that are most sparsely settled. Arable land being thus limited, makes the great population a burden to the land, as Indians are so largely an agricultural people. It may be noted that, while in England over one-half of the population lives in cities of over 20,000 inhabitants, in India less than one-fifth of the population lives in cities of such size. From the earliest dawn of history the Aryan

* Robert Stewart, "Life and Work in India," p. 96.

has been known as a farmer. Perhaps his dearest and most familiar gods have been Indra, the god of the heavens, or of rain, with his spouse Sita, the fruitful goddess of the furrow. Even the rural population, however, does not live in isolated farmsteads, as in Western countries, but in small villages. While so small a proportion of India's population lives in large cities, about 90 per cent. of it lives either in cities or villages. India is really a great nation of villages.

Geologists tell us that at one time the Himalaya Mountains were the shore of the Indian Ocean, and that the plains of India were the floor of the sea. When traveling hundreds of miles across India, with the plains losing themselves on every side in the hazy distance, with no relief of mountain or even rolling prairie, one can even now easily imagine oneself looking over the great level reaches of the ocean. India consists of a vast plain, with a line of hills along the southwestern coast and across the center from east to west. Cross this plain in a direct line for 700 miles to Jhelum near the northern border of the Punjab, and you have risen only about 700 feet above the level of the sea, but you stand facing the great Himalayan Mountains with their foothills less

**Mountains
and Plains**

than a hundred miles away, and their peaks of perpetual snow towering 15,000 feet above.

The Punjab is really the creation of these mighty mountains and of the five rivers which they give her, and from which she takes her name. Most of the surface of the Province to the south and east is made up of broad, flat, sandy plains lying between the rivers, while the northeastern border and northern point are made up of broken spurs of the mountains, standing out barren and forbidding, but often sheltering smiling mountain valleys. The view of the mountains and plains from the mountain tops is most sublime. The hills slope quickly away to the plains, and the plains melt far out into the distance, giving such a panorama of hill and valley and watered plain as could be imagined from no other place than a balloon.

Rivers

The rivers through most of the year present the appearance of a broad strip of sand lying a few feet lower than the surrounding country. Cutting sluggishly through this bed of sand is a cloudy stream of water. One wonders if these are the famous rivers that make the Province. In the months of the summer rains, however, these cloudy streams become wide rolling floods, covering the sandy beds from side to side, and sometimes going far afield.

The increase of the volume of water is not only very marked but often very rapid, not only because of the great downpours of the monsoon season, but because the water is shed into these streams from vast tracts of precipitous mountain sides. Often, in a day, hundreds of parched beds of dried mountain streams will become foaming torrents rushing toward the rivers and swelling them to mighty floods.

The soil of the plains is fertile, and, in the climate which prevails, will yield a maximum of harvest with a modicum of work, provided always that there is abundant water supply. **Soil** In the plains of the Punjab, the farmer is dependent for the chief harvests upon water supplied from wells or from the canals fed by the rivers. The land is farmed in the most primitive way. There are vast tracts of country in an almost rainless region, that lie over sections where wells would be too deep for irrigation by cattle power. Millions of acres of such land have been redeemed through the canals opened by the government in recent years. Simply by supplying water and plowing and sowing, these deserts have been converted into the richest fields of waving grain.

There are almost no forests in the Punjab. Many centuries since, the great forests that once existed were destroyed for fuel and build-

Forests

ing. The government is making strenuous efforts to preserve what forests remain, and does much to encourage the planting and preservation of trees. Every government road and many village roads are lined with trees which make some little provision for needed wood, and make a grateful shade for travelers from the burning Indian sun.

Climate

In considering the climate of India, it is necessary to remember the vast extent of India. From the southern point at Ceylon in the south, to the northern point of the Punjab, is over 2,000 miles. While southern India is tropical, with Ceylon lying only about five degrees from the equator, the northern Punjab is as well up in the temperate zone as is Georgia. Thus it may easily be understood that a thing stated quite truly of the climate of Ceylon might be utterly false of the climate of the Punjab. Just as what would be true of Florida might easily not be true of Maine. Moreover, there are conditons of mountains and deserts, and winds, that make the understanding of the climatic conditions of the greater part of India exceedingly difficult. Ceylon, with its tropical situation, ocean winds, and distance from the desert, has a constantly hot climate. The Punjab, 2,000 miles to the north, has a much hotter summer, because of

TYPICAL UNIRRIGATED JUNGLE LAND
Jungle land of this character has been converted into fertile farms by government irrigation works.



the desert winds and the absence of ocean influences, but it has a cool winter.

The year in the Punjab is divided into two seasons, the hot season and the cold season. Although the month of March is often hot to the European, the hot season cannot be said to begin until April. Rain is very rare in March, and one might say that it never rains from the first of April till about the end of June. In April the wheat is harvested, and also other grains that may be in the fields at that time; through May and June the ground is bare and baked. Every blade of grass and every plant that cannot reach down many feet to the moisture below, is burned up. Except for the dusty green of the trees and shrubs, the landscape is as desolate as that of the most desolate winter at home.

During these months the hot wind blows. It is the desert wind from the southwest, and its heat simply cannot be imagined by a Westerner, nor compared to anything but a blast from a furnace. Stepping from the cool shade of the bungalow into this hot wind, one will sometimes experience a sensation of "taking away the breath," something like that experienced on stepping from a warm room into a sharp wind in zero weather. This wind, while fiercely hot, is very dry and pure, so it

**Intense
Heat**

is not so oppressive as it would otherwise be. The temperature steadily rises during the months of the hot winds until it sometimes reaches a point as high as 120 degrees in the shade in the Punjab, while at Jacobabad, just southwest of the Punjab, the government thermometer is said to have registered as high as 127 degrees.

Not only is the sun hot, but the Indian sun has a peculiar intensity of heat. During these months its rays are almost unbearable, while even during the winter months, when the Westerner will be wearing woollen clothing for protection from the wind, he must never go into the sun without having his head protected from its rays by a pith helmet or a hat of double felt. Such conditions of heat as these make necessary, for the Westerner, houses that will protect him from the sun and the hot wind. For this reason the houses of Europeans in India are built with walls about two feet thick, with very high ceilings, and with flat tile roofs covered with about six inches of earth. The rooms must also be spacious, for at this season of the year the house must be kept tightly closed from morning until evening.

In the latter part of the season of the hot winds, even the nights do not seem to offer relief, except from the glare of the sun. In his

own climate the Westerner knows that the hot wave is a "wave," and that it will shortly pass, but in India he knows, with practical certainty, that each day will be hotter, and each night more stifling than the last, until the longed-for monsoon comes with its relief toward the end of June.

The monsoon season, or the season of the summer rains in the Punjab, begins between the 20th of June and the 10th of July. After waiting for long weeks for the coming of the rain with its accompanying coolness, some day in the midst of the fierce heat there is heard a distant noise like the booming of heavy artillery. Very gradually it becomes a more distinct and continuous rumble, and through the shimmering haze of the heated plain is seen advancing a rolling mass of copper-colored clouds. Overhead the sky is blue, and all around there is an oppressive and ominous calm, but, under the mass of cloud and reaching from it to the earth, is a great bank of copper-colored dust, advancing with the cloud. As the mass of cloud nears the zenith, the spectator is enveloped in a column of dust and runs to shelter. For a little time there is almost complete darkness, and then, above the continuous roar of thunder, there is heard the rattle of great drops of rain on the baked roof. Then the rattle becomes

**The Mon -
soon**

the sound of a torrent and the monsoon has broken; the rain may last without cessation for hours. The ground, that for weeks has been baked hard in the sun, is then covered with pools of water.

In a few days the ground is green with a rank growth of grass and weeds in every direction, and during the weeks of the monsoon season that follow, life seems to burst from every side. During this season, from the end of June to the middle of September, there is rain almost every day, in the favored parts of the province. The air becomes clear, but it is now so full of moisture that, although the temperature is not so high, the heat is very trying and enervating.

It is at the end of this season that the climate is most cruel. It is then that malaria is most prevalent. In the month of September it is most depressing to live in the plains, even if one is not suffering from fever, for so large a proportion of the population will be so suffering. This malarial fever is the most common enemy of the European in India, and seems to be that which so undermines his constitution that he falls an easy victim to many other foes.

The "cold season" of the Punjab may be said to begin with the middle of October (although the days are still quite hot), and to

continue until the end of March. From the first of November until the middle of January, the Punjab has perfect weather. It is like an unbroken Indian summer. Every day dawns radiantly, and passes through a cloudless sky to a rosy setting. Verdure is abundant, the air is soft and pleasant, and all things combine to make the land a perfect dream.

**Delightful
Winter**

Beginning some time in January and continuing generally a month or six weeks, is the season called the winter rains. Sometimes there is very little rain during these weeks, but the sky becomes overcast, and the air is generally raw, and sometimes even piercing. Some mornings during this season there will be white frost, and sometimes a sheet of ice about the thickness of a pane of glass will form upon vessels left in exposed places.

The critical point in the climate of India is the monsoon. It is the monsoon that makes India. When there is a rainfall there will be a harvest, and when the monsoon fails there will be famine.

Compared with the agricultural products the other products of the Punjab are insignificant. Of all products the largest is wheat, of which 8,504,995 bushels were exported in 1906. The only other important agricultural products which are exported in quantities are cotton,

**Commer-
cial Pro-
ducts**

sugar, tea, and salt. From neighboring states are imported clarified butter, timber, wool, *charas* (an intoxicant made from hemp), fruits, rice and skins. The market for some articles of European product is opening rapidly, but the increase in the use of such articles is confined to the cities.

There are five large cotton factories in the Province, and a large woolen mill at Dhariwal, Gurdaspur District. There are large flour mills at Delhi, and carpet mills at Amritsar.

Coal is taken from two places in the Salt Range, and shows an output of about 28,000 tons a year.

Salt is a government monopoly and is taken from the salt range in large quantities.

Animals

Among the wild animals of the Punjab are the tiger, bear, wolf, leopard, jackal, deer, ibex, and monkey. In most parts of the Province, except near the large military posts, game is abundant.

As in all other parts of India, reptiles are numerous, and many of them are venomous. Among the most common and poisonous snakes are the deadly cobra and *karait*.

The common domestic animals are the elephant, the camel, the buffalo, the horse, the cow, the sheep, and the goat. Of these, the elephant is now rarely used, while the camel

is one of the most popular servants of man in the Punjab. In many great tracts no wheeled vehicle is ever seen, and all the products of the country are carried out for many miles on the backs of camels. To the foreigner, the buffalo is a great, ugly hulk of an animal, with overgrown body and short legs, long, curved horns, and pig-like skin. To the Punjabi, it is a beautiful and much beloved pet. It is a powerful animal and is used everywhere for drawing, at the plow, in the cart, and at the irrigating well. The buffalo cow gives a large quantity of milk which is much like cow's milk in taste and consistency.

The cow is inferior to the American animal, and has a hump over the shoulders. The ox is much used as a draught animal.

The horse is small and inferior, in general, although some breeds of the far northwest are quite good, and the government is doing much to develop the quality of the stock.

The Punjab is one province of the general government of India. The one to whom the rule of this great empire of India is entrusted by the Crown is called the Viceroy. The administration of the provincial government is conducted by the Lieutenant-Governor, appointed by the Viceroy, subject to the approval of the Crown. The Province is divided into

Government

districts, which are subdivided into *tehsils*.* This is like the division of a state into counties, and of counties into townships. There are in this Province six groups of districts called circles, having over each an officer called a Commissioner. Each district has an officer over it called a Deputy Commissioner, and each *tehsil* an officer called a *tehsildar*. There are 27 districts in the Province, and an average of four *tehsils* to a district. The Lieutenant-Governor and the Commissioners are all Europeans. A few of the Deputy Commissioners are Indians, while all the *tehsildars* are Indians. These officers are both executive and judicial. Apart from these there are other judges.

The highest judicial court is the chief court with its six judges.

In the service of the civil government of the Province there are about 20,000 police.

Revenue

The total government revenue approximates \$20,000,000.

Army

In this Province is stationed an army of, about 20,000 British soldiers, and 46,000 native soldiers.

Native States

Aside from the territory which is wholly under British rule, are the native states which are still under the rule of their native princes—

* Pronounced *tai-sil*.

in regard to all internal affairs. Of these states, there are 34 in the Province.

Of course, one of the greatest modern developments in the Punjab has been the rail- **Railways** ways. The main line of the North Western Railway runs through the east of the Province from Delhi to Peshawar, a branch line runs from Attock to Multan, down the valley of the Indus River on the West, and joins the line running from Lahore to Karachi. Beside these there are many other branch lines. Altogether there are about 2,000 miles of railway in the British part of the province. Owing to the nature of the country the building and operating of railways is easy and cheap. The railways and telegraph are owned by the government.

Over one-half of the land under cultivation is cultivated by means of irrigation, either from **Irrigation** wells or canals. The irrigation from wells is a slow and tedious process. The water is raised to the surface by means of earthen pots bound to ropes which run over a wooden wheel turned by a sweep power which is operated by oxen or bullocks. The government has opened a large system of irrigating canals, and brought much land under cultivation. To give some general idea of these canals the following is

quoted from an article by Rev. J. Howard Martin:*

"The Chenab Canal: Work was begun in 1892, the canal was in operation by 1897, and its complete report was presented in 1904. It is 250 feet wide, and, counting its branches, has 10,000 miles of channel. The volume carried is 11,000 cubic feet per second. This means a river of 300 feet of surface, and a depth of 10 feet flowing at a velocity to carry a discharge about six times as large as that of the Thames River. Over 2,000,000 acres were irrigated last year, and it commands altogether over 4,600 square miles, or almost the area of Connecticut. The cost of the entire canal was something over \$10,000,000. Ten years ago the region through which this canal runs was a desert. The water lay from 80 to 120 feet below the surface of the soil. The rainfall, always uncertain, was on the average, perhaps, not more than five inches in the year. With the exception of snakes and lizards, the country was devoid of animal life. One might travel miles in death-like silence. The only income the government had from it was a few thousand rupees a year for grazing rights, which often had to be remitted because

* Annual Report on Foreign Missions, 1906, p. 76.



GROUP OF JUNGLE PEOPLE

Aboriginal tribes living in the unirrigated and sparsely populated jungle country.

of the lack of rain. The inhabitants were professional horse and cattle thieves, to govern whom cost almost as much as the revenue. The change is marvelous. The population is now something like a million, over 200 per square mile. Look in what direction you may, it appears to be one vast field, and you are always in sight of half a dozen villages. The land revenue alone is \$3,500,000. The water revenue pays all the cost of the up-keep of the canal and 23 per cent. on the investment. In 1904 the export from this canal region to Europe, via Karachi, was \$138,000,000."

The opening of this vast irrigation tract has been a matter of vast importance to the infant Church in India. The Church in the Punjab is made up largely of people from the depressed classes who are almost serfs of the soil. The existence of these people under the old order has been most pitiable, because of their poverty and degradation. Mr. Martin points out how the opening of this region has given employment to a vast army, and how in ten years the wages of the laboring man advanced over 250 per cent. This has drawn thousands of the Christians of the older districts to the new colonies where they have found (for them) lucrative employment and comfortable homes.

A great number of them have also become renters of land, and from serfdom have risen to be their own masters.

**United
Presbyte-
rian Mis-
sion Terri-
tory**

In the division of the territory by the convention of missions, the territory assigned to the United Presbyterian Church includes the following civil districts: Attock, Rawal Pindi, Jhelum, Sargodha, Lyallpur, Gujranwala, Sialkot (part), Gurdaspur. In some of these districts more than one principal station has been opened, until now there are 12 principal stations. This territory does not form a block regular in shape. It lies in a wide strip from the Indus River on the west in the point of the Punjab, and stretches south from Attock about 200 miles to Lyallpur. Then almost at right angles a narrower strip stretches out from this to the east. At the easternmost point of this strip is Pathankot, which is about 200 miles from Lyallpur.

Here in this district containing 24,223 square miles with its 5,075,000 of population, centers the interest in India of the United Presbyterian Church. The providence of God⁴ and the courts of the Churches have drawn the lines around this much and said: "This is yours to possess for Christ." We have said: "We will possess it." To those who have looked

upon it, it seems a goodly land and one to be desired. Oh, that we might arise and really possess it for the King!

THE PEOPLE

“This work in India is one of the most crucial tests the Church of Christ has ever been put to. The people you think to measure your forces against are such as the giant races of Canaan are nothing to.”—*Bishop French, India and Arabia.*

“Jehovah hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the year of Jehovah’s favor, and the day of vengeance of our God ; to comfort all that mourn.”—*Isaiah.*

II

THE PEOPLE

THE population of India is made up of people of two races, the Aryan and the Dravidian. Throughout the cities and villages of India these races exist side by side with their strongly marked race characteristics. In centuries long past there was a mixing of races, but for thousands of years the races have existed practically without intermarriage because of the strict caste rules of society.

Two Races

The Dravidian

The older of these races in India is the Dravidian. This name is derived from that of an ancient kingdom in the south, and is used simply for want of a more descriptive name. About all that is definitely known of their origin is that they are a non-Aryan race, and were in India before the Aryans came. It seems probable that about 4,000 years ago the plains of India were inhabited by this black race, living in a rude civilization, and subsisting by hunting and a crude agriculture. Probably these people came from the west and may have been related to the races of most ancient Egypt

and Assyria. It seems quite possible that they are of Hamitic origin.

In the eastern hill valleys and along the eastern plains, it is evident that from time to time there have been incursions of Mongolian people, and the eastern non-Aryan races of to-day show strongly marked Mongolian race characteristics.

In the faintest dawn of history that glimmers through the early Vedic hymns are allusions to these dark-skinned races. The descriptions found there correspond to the Dravidian men of to-day.

**Advent of
the Aryan**

Probably about 2,000 years before Christ, there came stealing down through the north-western passes of India a white race from the high plains of central Asia. It is not known whether these Indo-European invaders were driven from their own land through some unrecorded national calamity, or whether they came prompted simply by the spirit of adventure that is so characteristic of the Indo-European. For whatever reason they came, they evidently were charmed with the sunny valleys of the northern Punjab, and resolved here to pitch their tents, pasture their flocks, and till the fields.

From these forefathers has sprung the Aryan race that has spread itself all over India. This Indian is blood brother to the Greek, and the Latin, and the German, and the British. He

at once began to rule wherever he planted his foot in India, and he has never ceased to be the ruler.

The Aryan of the Punjab is likely freest from taint of the despised Dravidian blood, for, at the first impact of the races, there seems to have been hot encounter and bitter race hatred. From the first, in the north, the aborigines were either driven out or reduced to the condition of slavery. The race, however, has suffered less here from race stagnation than in the other parts of India, from the fact that, from time to time, there have been conquering races coming in from the north, and leaving a residue as governors or as colonists. In the blood of the Punjabi will be found strains of the blood of the Tartar, the Scythian, the Persian, the Afghan, and the Greek.

**The Aryan
of the
Punjab**

The Aryan of the Punjab is generally of a very light brown complexion, of medium height, slender and extremely graceful. His features are finely chiseled, his hair blue-black, rather coarse, and straight. His eyes are large, dark and lustrous. The general physical effect is much more one of grace and beauty than of strength.

The Dravidian is much darker in complexion, heavier in build, and has very irregular features.

Of course, between these two distinct types, there are the lower castes of the Aryan race, where there has been at some time a mingling of the races.

**Men's
Costume**

The people dress in cotton garments, either white, or dyed in very bright colors. Both men and women are fond of the most brilliant colors in dress, and on a holiday the streets of a city look like a flower garden full of the brightest blooming flowers. Among the men the almost universal head-dress is the turban. It may range, in size and material, from a few folds of the coarsest cloth around the head to many yards of the richest and most costly fabric; it may be a pure white, or any color the wearer may fancy. The upper garment is a long, loose shirt, which is worn outside the trousers. The lower garment differs among the different people of the Punjab. Men in cities, and all men in the extreme north, wear very loose, baggy trousers drawn tight at the ankles, and in the case of some Hindus they are worn very tight from the knees to the ankles. On the feet are worn low shoes without stockings, which are slipped off on entering a house, or in any case where a Westerner would remove the hat. Often the men of the south, and always the peasants of the south, wear a skirt formed of a single piece of cloth tied in a knot

at the waist, and hanging below the knees. These four garments form the usual suit of clothes of the Punjabi man. While working in the field or at his trade, he will lay most of them aside. In the warm weather it is the common thing for a farmer in the field, or a laborer, to lay aside all but the loose skirt, and to tuck it up around his loins, and so work almost naked in the hot wind and the blistering sun. Of course there are variations of this dress. Some add a vest to this suit, and some a vest and coat. Some of the suits of the wealthy are most gorgeous with colors and needlework, and are very costly.

Except for the head-dress, the dress of the women is not very different from that of the men. Instead of the turban the woman wears a scarf or shawl. This is never laid aside in the presence of men. It may be white, but is usually of some bright color. The upper garment of the woman is a loose blouse hanging nearly to the knees. The lower garment is a loose divided skirt. On the feet are worn low shoes without stockings, which are removed on entering the house. The clothing of the women seen in the streets is generally made of coarse and cheap material, for, even among the Hindu women who may venture into the street, it is not considered in good taste to wear in public

**Women's
Costume**

anything but the simplest clothing. Some of the garments shown to the ladies in the zenanas, however, are of the finest and richest material, the material for which India has been famous for ages. One suit was displayed, made of cloth of gold, which cost R.200 (nearly \$70) a yard.

**European
Costume**

Many of the Indian men among the educated classes are beginning to wear clothes cut after the European fashion, but with such a suit they almost invariably wear the turban, or fez, on the head. Excepting Christian women, Indian women always wear the native dress.

Houses

The homes of the people always impress one from the West as being most humble. In the villages, and in many parts of most of the cities, the walls of the houses are made of sun-dried brick, and, of course, are plain and ugly. Even the houses of most of the wealthy, while built of burnt brick, are straight-walled shapeless, and without any architectural beauty. The wonderful Taj Mahal and some of the beautiful shrines and temples of India strike one as marvels of beauty amid a great mass of monotonous plainness.

The houses of the poorest of the people are mere huts, with mud walls and an earthen roof supported by beams of crooked wood. The houses of the ordinary farmers and even of the

more well-to-do, but less pretentious, are built of sun-dried brick. There is a courtyard at the front in which are kept cows, and horses, and goats, and sheep, and chickens, or any live stock possessed. In fine weather this is the place where the cooking, and sewing, and spinning, and other household duties are performed. At one side of this courtyard is the dwelling containing one large room for general use. In this room may be found almost anything possessed by the family. From this room usually open one, two, or three small rooms whose only light and ventilation are received from the general living room, which is lighted and aired only through the one door. If there should be a window, it has no glass, of course, and is opened only on rare occasions. In the cold weather ventilation is a thing unthought of. In the early days the houses in the villages were built compactly for mutual protection. The need of this is now past, and the Government is making every effort to teach the people to construct their dwellings on more sanitary principles. In the canal colonies where the Government can absolutely control the construction of dwellings, the villages and cities are built with wide streets, and every house has a large courtyard.

The houses of the wealthy are much more

pretentious, but as has been said they are not beautiful. All such houses are built with a view to the seclusion of women. At the front entrance to this house is a vestibule opening at one side into a room called the gentleman's sitting-room. Here the man of the house receives his friends, and this is as far as a man ever goes into the house of a friend, unless he be a near relative. If he should spend the night there, he will likely sleep in this room, or one opening from it, his food being cooked within and sent here to him to be eaten. Opening straight through the vestibule is a door that leads into the courtyard. In the less pretentious homes of the rich, this is the living and working place of the women, and this is the part of the house where the men of the immediate family come to eat and sleep. Sometimes the building surrounding this court is only one story, and sometimes it is two stories high. In these courtyards is lived that home life of India which is never seen by foreign men. It is because of the absolute seclusion of these homes that some of the workers in Indian missions must be ladies. In the more pretentious houses of the wealthy there may be two or even three of these inner courts, opening the one off the other.



COURT OF PUNJABI PEASANT'S HOME
Which serves as stable, kitchen, workshop and living room.

in India. The houses are generally large and repulsively bare. If a family be wealthy enough to possess draperies and hangings, as some do, these things are carefully folded away from the dust and glare, and brought out only on some great family occasion.

The home life would be very unattractive and bare indeed, if it were not for the affectionate nature and sunny disposition of the Indian himself. When one has grown accustomed to the surroundings, much domestic beauty may be recognized in the little group gathered around the evening fire in the courtyard, if there be but one wife in the home, and if there be children there, and real affection between husband and wife.

Entering into all the life of India, social, political, commercial and religious, is the great institution of caste. Caste has done and is doing more to forge the chains that fetter progress in India than all other agencies in India together. While caste prejudices and customs have to some extent been carried over into Mohammedanism in India, there is no such institution in Mohammedanism itself. The Hindu believes that the human race is divided into four great divisions as follows: 1st, the Brahmans. These are priests and are said to be born from the mouth of the Creator. They are to

Caste

be implicitly obeyed in all things, and are to be worshipped by those of the other castes. 2nd, the Kshatriyas. These are the kings and warriors. They are born from the arms of the Creator. In things pertaining to the government they are supreme, but must act on the counsel of the Brahmans in all things pertaining to the Brahmans, or to religion. 3d, the Vaisyas. These are born from the thighs of the Creator. They are farmers, tradesmen, and craftsmen of the upper crafts. 4th, the Sudras. These are born from the feet of the Creator. They perform all the menial services for the upper castes.

These are simply the great divisions of caste. Each caste is divided into almost countless subdivisions. Among the Brahmans alone there are 1886 castes. Among the Kshatriyas there are 590 castes. Altogether there are over 3000 castes, the members of which may not intermarry, and generally may not eat with those of another caste.

While the above explanation is the mythical one generally accepted and believed by the people themselves, of course it is only mythical. The real explanation of caste is no doubt to be found in the coming together of two races, one of which was much superior to the other in power to subdue and rule, and which had

already strong racial prejudices, and quickly developed racial hatred and a strong contempt for the weaker race. From the time of the entry of the Aryan into India he arrogated to himself all the position of the favored of the gods, and the heaven-born. With his pride of race came the desire to keep his blood pure from the taint of that of the lower race. He only could be counted heaven-born who was pure from taint of blood, so the Brahman is the man, presumably, of pure Aryan blood. In spite of his race pride and his desire to keep his blood pure, he found that his race intermarried with the lower race. There would, no doubt, be marriages of convenience and policy as the Aryan of the North came into contact with the stronger aboriginal nations to the south. This mingling of the races seems to have gone on to such an extent that the white man could no longer cut himself off entirely from the mixed races, and so society became graded. There was the outcaste black man. Then there was the mulatto, a grade better, and then, higher in the series, the quadroon, and the octoroon, and, then, the heaven-born Brahman. Race pride was so strong, and race jealousy so bitter that, finally, laws grew up that forbade the intermarriage of members of these castes with those of another, and that forbade

the inferior man to touch the food, even, of the superior, and the man of the superior caste to eat the food so touched.

**Evils of
Caste**

This caste system is bound to strangle the best in the nation. It kills the best in the commercial and industrial world because a man must be born to his trade or his profession. He can have no ambition to rise to anything better. Socially, he is worse fettered. His every act is regulated by caste rules; what he eats and how he eats it; whom he marries; who serves him and whom he serves; restrictions as to travel; abject subservience to those in authority over him; every act and thought of his social life must be regulated by caste rules. It fetters the race. Marriage must be within limits of a narrow circle, thus cutting off the race from the vigor coming to it through wide matrimonial selection. Spiritually he is absolutely bound. He is born into a caste and can hope for no deliverance in this life from all that it may mean. No man can become a Hindu, he must be born one. The only hope held out to the man of the lower caste is that at the next birth he may be born into a higher one.

India to-day is writhing helplessly in the chains of caste, and her own reformers realize that the first reform that must be effected is

to free her from this system. The strength of the system and its grinding power can be understood only by becoming acquainted with the pitiable condition of the people of the lowest caste, or outcasts, and the tyranny practised upon them by those of the castes above them. The following is a quotation from an old rule concerning the treatment of Sudras:

“1. He (the Sudra) must amass no wealth lest he become proud and give pain to the Brahmans.

“2. If he use abusive language to one of superior caste his tongue is to be slit.

“3. If he advise a Brahman about religious duties, hot oil is to be dropped into his mouth and ears.”

The religious penance for killing a Sudra was the same as that for killing a cat, dog, frog, lizard, or various other animals.

One cannot but pity the high caste man in his slavery to his caste, but one can scarcely control his indignation when seeing the abject slavery of the low caste man to those of superior caste.

Western civilization with its leveling forces of railway, postal system, and a new order of society, and Western education and liberality of thought, to say nothing of Christian ideals and example, are doing much to break down

caste in India, but it may still be truly said of India that she is a groveling slave to caste.

Family ties in India are very strong. The ancient Hindu form of government was patriarchal. The father of the home was not only its ruler, but its priest, and he continued to be such as long as he lived. In India the father is still the head of the whole family, to all its generations, as long as he lives. When sons marry, they ordinarily bring their wives to the home, and all continue to live in one house. Property that is accumulated often goes into a common estate to be divided at the death of the father. At the death of the father, the oldest brother becomes the head of the family and receives honor as such from all members of the family. This system has some advantages in ministering to economy in living, but its general moral effect upon the members of the family is not at all desirable. When Christian young men marry, they almost invariably establish homes of their own, leaving father and mother, and cleaving to the wife, according to the teaching of the Word, and the effect is easily seen in Christian society in India.

The family system has had one beautiful effect upon Indian society; it has created a very marked reverence for parents, and for old age in general. A man will ordinarily take all

manner of abuse from his father in a spirit of utter meekness, and a big, coarse, wicked, murderous looking Afghan has been seen to stand and allow his angry father to belabor him with a heavy walking-stick, without making any sign of protest or resentment.

Children are generally married very young. Sometimes betrothal takes place in the youngest infancy, and it is not an uncommon thing for children really to enter the marriage relationship at the age of ten or twelve, and, indeed, it is not at all unusual for girls to be married younger than this. Of course the marriage ceremony is often performed when they are the merest children. Indian writers and speakers often insist that these marriages are simply a ceremony, and that actual marriage does not take place until later in life. One living in India, however, can easily testify to the fact that many girls are actually wives at ten or twelve years of age, and there are little mothers of twelve and thirteen years of age. There are very plain rules among the Hindus, stating that girls should be married before they have passed from the age of childhood. A translation of one of their rules is given below: "If she (a girl) is not married before she becomes a *rajaswala* (*i. e.*, before the tenth year), her father, mother and elder brother all

**Child
Marriage**

of them shall go to hell." (Quoted from Satyarath Prakash, P.90, where the rule is contradicted.) The doctors in mission hospitals tell tales of horror about these child marriages that make one almost ashamed even to be called human. Among Mohammedans actual marriage does not take place until young manhood and womanhood. Of course child marriage is never countenanced among the Christians.

**Seclusion of
Women**

Very generally among the higher families of the Mohammedans, and often among the highest families of the Hindus, the women of the home are secluded. The seclusion of women seems to be more prevalent in the Punjab than in the countries farther south, owing to strong Mohammedan influence. Mission ladies tell of many homes visited where wives have been taken in as girls, and never have seen the outside world again. To them, the world has been brick walls reaching up to a blue sky. The consolation of the secluded woman in her mode of life is that she is so secluded because of her husband's great love for her, and his jealousy over her. She pities or despises the woman whose husband thinks so little of her that he is willing to allow her to go about in public to be seen by other men. The stuntedness and narrowness of the life of a woman, so shut in from the world, unable to have intercourse with other



PURDAH WOMAN
 Mohammedan women of high class are thus closely
 veiled in public.



VILLAGE WOMEN
 Typical costume of peasant women in the Punjab.

minds even through reading or writing, living out her narrow, unwholesome life in her little family world, cannot be imagined.

A convert to Christianity from a noble family of the Punjab who had been reared in such a home, was asked whether he did not think the seclusion of women a good thing for the protection of women in such a land as the India of to-day. He replied that the seclusion of women, instead of being a protection for the women of his land, was a screen to hide all manner of evil, and that the greatest social blessing that could be conferred upon India would be to remove caste, and to do away with the seclusion of women.

It is into such homes as these that the zenana missionaries go, with their message of liberty, their songs of joy, and their faces full of the love of God and the tender sympathy of Jesus Christ.

The place of woman in Indian society is most unenviable. By the laws of the land she is practically the property of man. In Hindu society she is married in childhood to protect her from the brutality of man. If childless, she may be superseded by another wife. If her husband should die, she is the most miserable of creatures, an Indian widow. She must become the drudge in the home of some relative of her

Degradation of
Woman

husband, and she may never marry again. In India there are 25,891,936 widows.

If a Mohammedan, the woman may be one of a number of wives, and may be divorced by her husband in a day, on the slightest pretext, or without any pretext, and often the only thing left to her is death or a life of shame. Belonging to any caste she may be married against her own will to some most cruel man, four, five, or even six times her own age, and be compelled to live with him until his death plunges her into the more desperate state of widowhood.

It must not be understood by the above that all women in India are miserable, nor that all men are brutal. In many homes there is real love and domestic happiness, and a marked characteristic of the Indian is the passionate fondness of parents for children, but the position of woman is such that her happiness must depend on the whim of her husband.

The contempt with which women are looked upon is sometimes expressed to missionaries when they attempt to open schools for girls. The men will say, "Why do you open a girls' school? Can you teach cattle to read?"

The coming of the East into contact with the West is changing, though very slowly, the position of woman. Many Christian girls are well educated, and many Hindus and Mohammedans

are now desiring to marry educated wives, and to have their daughters educated. The religion of Jesus Christ will do no greater thing for India than to free her women, and dignify her womanhood.

One of the most striking things among the people of the Punjab is the diversity of their languages. The language of the aborigines of the Punjab seems to be almost or entirely lost from the tongues of to-day. Of course, with the spread of the Aryan race, there was the spread of the Aryan language, some early form of Sanskrit, until it became, no doubt, the language of the Punjab. In the southern part of the Province this language still exists in the modern, and much modified form, of Hindi.

Diversity
of Language

The language most universally spoken among the educated people of the Punjab is the *lingua franca* of India, the Urdu. In its present polished form, it is really the gift of the Mogul Empire to India. When the Moguls came into India, they found spoken the various dialects derived from the Sanskrit and Dravidian languages. It was their policy to adapt themselves, in so far as possible, to the people among whom they ruled, but in speaking the language of the people they brought in a great mass of Persian words, and even Persian grammatical forms, and many Arabic terms which abounded

Languages
in the
Punjab

Languages
learned by
missionaries

in their religious speech. The conquered people quickly began to talk in the dialect of the conqueror, and so there sprang up the language of the court and the camp, and it was called Urdu, which means the language of the camp. This language was carried all over India in the days of the Mogul Indian Empire, and till to-day it is the common language of educated Indians. This is the language first learned by the missionary in the Punjab, for although he will not be able to talk familiarly to the masses through this medium, in speaking it he can generally make himself understood anywhere. He can always use it in talking with educated men, and in it he will find most of the native literature of the Province. When he has learned this language he has not by any means finished his task, however. He will always have at least one or two other languages or dialects to learn, that he may talk freely with the common people of his district. The work of the women missionaries must be done almost entirely in some other dialect, for the women rarely understand Urdu at all. In the Province of the Punjab, the written languages (beside the classic languages of Persian and Sanskrit) are Urdu, Gurmukhi, Hindi, Mahajani, Lahnda, Tankri, Kirarki, and Pushtu. The spoken languages are as follows: Urdu, Balochi, Pashtu,

Kashmiri, Lahnda, Punjabi, Rajasthani, Western Hindi, Western Pahari, Gipsy, Himalayan, and others. In our own mission districts, at least the following are used to a considerable extent in some places: Urdu, Gurmukhi, Hindi, Lahnda, Pushtu, Pahari, Punjabi. If the missionary speak Pushtu among Pahari-speaking peasants, he will not be understood at all, and if he read his Gurmukhi Testament among Push-tu-speaking people, he will be reading in a language entirely foreign to them.

The most commonly spoken language among the people of our mission districts is the Punjabi. This language, however, has a great number of dialects, varying according to location or religion. Some idea of the difference in vocabulary may be gathered from the following example given in the Punjabi of the Mohammedan and in that of the Hindu. This example is the first verse of the first chapter of the Gospel According to John, and is quoted from the Punjab Census Report, where it is given as a fair sample illustrating the difference of dialects. It is as follows: Mohammedan Punjabi, "*Mudhon Kalam si te Kalam Khuda de nal si, te Kamal Khuda si*"; Hindu Punjabi, "*Ad vich sabad si, or Sabad Parmesur de sang si, ata Sabad Parmesur si.*"

Dialects of
Punjabi

It is difficult for one whose language is

੧੬

ਮੱਤੀ

੪ ਕਾਂਡ

ਵਧਕੇ ਉਹ ਨੈ ਹੋਰ ਦੋ ਭਰਾਵਾਂ ਅਰਥਾਤ ਜਬਦੀ ਦੇ ਪੁਤ੍ਰ ਯਾਕੂਬ ਨੂੰ ਅਤੇ ਉਹ ਦੇ ਛਾਈ ਯੂਹੇਨਾ ਨੂੰ ਵੇਖਿਆ ਜੋਹੜੇ ਆਪਣੇ ਪਿਉ ਦੇ ਨਾਲ ਬੇੜੀ ਉਤੇ ਆਪਣਿਆਂ ਜਾਲਾਂ ਨੂੰ ਸੁਧਾਰਦੇ ਸਨ। ਅਰ ਉਨ੍ਹਾਂ ਨੂੰ ਸੋਦਿਆ॥੨੨॥ ਅਤੇ ਓਹ ਝੱਟ ਬੇੜੀ ਨੂੰ ਅਤੇ ਆਪਣੇ ਪਿਉ ਨੂੰ ਛੱਡਕੇ ਉਹਦੇ ਮਗਰ ਹੋਤੁਰੇ ॥ ੨੩ ॥ ਅਤੇ ਜਿਸ ਸਾਰੀ ਗਲੀਲ ਵਿੱਚ ਫਿਰਦਾ ਹੋਇਆ ਉਨ੍ਹਾਂ ਦਿਆਂ ਸਮਾਜਾਂ ਵਿੱਚ ਉਪਦੇਸ ਦਿੰਦਾ ਅਤੇ ਰਾਜ ਦੇ ਮੰਗਲਸਮਾਚਾਰ ਦੀ ਮਨਾਦੀ ਕਰਦਾ ਅਤੇ ਲੋਕਾਂ ਵਿੱਚ ਸਾਰੇ ਰੋਗ ਅਤੇ ਸਾਰੀ ਮਾਂਦਗੀ ਨੂੰ ਹਟਾਉਂਦਾ ਸੀ ॥ ੨੪ ॥ ਅਰ ਸਾਰੇ ਸੁਰੀਆ ਦੇਸ ਵਿੱਚ ਉਹ ਦੀ ਧੁੰਮ ਪੈ ਗਈ ਅਤੇ ਉਨ੍ਹਾਂ ਸਭਨਾਂ ਰੋਗੀਆਂ ਨੂੰ ਜੋਹੜੇ ਕਈ ਪਰਕਾਰ ਦੇ ਰੋਗਾਂ ਅਤੇ ਦੁਖਾਂ ਵਿੱਚ ਕ੍ਰਿਸੇ ਹੋਏ ਸਨ ਅਤੇ ਜਿਨ੍ਹਾਂ ਨੂੰ ਭੂਤ ਚਿੰਬੜੇ ਹੋਏ ਸਨ ਅਤੇ ਮਿਰਗੀ ਵਾਲਿਆਂ ਅਤੇ ਅਧਰੰਗੀਆਂ ਨੂੰ ਉਹ ਦੇ ਕੋਲ ਲਿਆਏ ਅਰ ਉਸ ਨੈ ਉਨ੍ਹਾਂ ਨੂੰ ਚੰਗੇ ਕੀਤਾ ॥ ੨੫ ॥ ਅਤੇ ਵੱਡੀਆਂ ਭੀੜਾਂ ਗਲੀਲ ਅਤੇ ਦਿਕਾਪੁਲਿਸ ਅਤੇ ਯਰੂਸਲੀਮ ਅਤੇ ਯਹੂਦਿਆਂ

سُوال و جوابِ مختصر

سُوال (۱) خدا نے انسان کو خاص کر کس مُراد سے

پیدا کیا ؟

(جواب) خدا نے انسان کو خاص کر اس مُراد سے پیدا

کیا کہ انسان اُسکا جلالِ ظاہر کرے۔ اور ہمیشہ اُس کے

ساتھ خوشحال رہے۔

س (۲) اس بات میں کہ ہم خدا کا جلالِ ظاہر کریں اور

ہمیشہ اُس کے ساتھ خوش حال رہیں اُس نے ہماری

پیدا ئیت کے لئے کونسا قانون دیا ہے۔

European to go into India and master a language so different from his own, and one of the most discouraging and endless tasks set for the missionary, is mastering the different dialects of the people among whom he has come to work.

Literacy

From the earliest times, education in India has been restricted to a few of the upper classes of the population, principally a few of the Brahmans. Only now is the idea of popular education beginning to lay hold upon India. While it is true of all India that less than 10 per cent. of her population could read at the taking of the census of 1901, it was estimated in 1904 that over 22 per cent. of the boys of school age in the British Provinces were studying in schools. Some of the statistics of literacy in the Punjab are as follows: Of the Parsee community .6 are able to read; of the Christians less than .5 are literate, of the Hindus and Sikhs .66, and of Mohammedans .015. Of the people of all religions in the Province .039 are literate. Among females only 34 in 10,000 can read. Although the number of Christians that are literate may seem very small, it is comparatively very large when we remember that the great mass of the Christian community has been converted from among the depressed classes of the people, where education has never been known. The great proportion of

these are adult converts who will never learn to read. But in spite of this, nearly .5 of the Christians can read, while of the Hindus who have been the privileged class in the matter of education for thousands of years, only .66 can read. It will also be noticed that while in all India the proportion of literate of the population is nearly 10 per cent., in the Punjab it is only about one-third as great. This is due partly to the Province's having been brought into contact with Western civilization at so recent a date, but is more largely due to the fact that the population is so predominantly Mohammedan. From the above statistics may be seen how backward the Mohammedans are in the matter of education.

Education is no new thing to India. Before the first dawn of philosophic thought in Greece, Indian sages were wandering far afield in the regions of abstract thought, and at least as early as 500 B. C. they had worked out a system of philosophy. As early as 350 B. C., they had a grammar of the Sanskrit language, and, even at as early a date as that, the Sanskrit seems to have ceased to be the spoken language of the people, the spoken language being a largely modified form called Prakrit. The Brahmans still write in Sanskrit, and it has always been the sacred language of the Hindus. Even as

**Ancient
Education**

early as 250 B. C., there were at least two written languages in India. As early as 1000 B. C., the Brahmans had worked out a calculation of the solar year, with 360 days, and an extra month added every five years for correction of the calendar. The first medical knowledge of the world was probably Indian, or the first system of medicine. From the earliest times there has been a system of music highly developed. The Brahmans had codes of laws at least as early as 500 B. C. The present laws of the Hindus were codified by Manu at some time between 100 and 500 A. D. The Brahmans have always been poets, and have written their scriptures and their history in poetry. They possess two great epic poems, the Mahabharata, containing 220,000 lines (22 times as long as the *Æneid*), dealing with the history of about 1200 B. C., and the Ramayana of 48,000 lines, which deals with the history of perhaps 1000 B. C.

It can thus easily be seen that, from very remote times, the Indians as a race have been acquainted with a mental culture of the highest order. The Hindu mind is peculiarly adapted to modes of abstract thought. It simply revels in details of the abstruse, where the ordinary Western is either lost in the mazes, or disgusted with the apparent lack of purpose and result in the thinking. On the other hand, the

Indian has almost no historic sense, and very little liking for science with its empirical methods and exact rules.

Higher education in the Punjab at the present time is under the control of the Punjab University, while the school system is controlled by the Educational Department of the Province.

The schools are graded for ten years of study up to matriculation in the colleges of the University. Passing from one grade of the school to another is regulated by uniform government examinations. The courses and text books to be used are regulated by the Department. Every school receiving government aid is required to submit to all government rules.

**Grading of
Schools**

The schools are maintained partly by fees received from pupils, and partly from funds received from some benevolent body, or in the case of the government schools, by taxation. There is no system of free education in the Province yet, although it is a matter of but a short time until there will be at least free primary education.

The primary schools are reaching a large mass of the population that has never been reached by education in India before, and thousands of village schools are springing up all over the country, where boys gather to receive the elements of education. In the middle and high

**Primary
Schools**

schools, the courses of study are so shaped as to lead up to the University where the medium of teaching is English. Even in the fourth year in the primary school, the little Punjabi must begin the study of a strange tongue, English, and when he reaches the high school, almost all his studies are pursued in that strange tongue.

Educators in India are recognizing the fact that the village school has been too much neglected, and that it is the great lever which will lift India educationally. Missions are doing everything possible to develop village school systems, and in some of our mission districts most encouraging progress has been made, in the last ten years, in the education of village Christian boys.

Colleges

College education in the Province is controlled by the Punjab University. This University is largely a ruling and examining body, while the teaching is delegated to the different colleges of the Province. All degrees in the Province are conferred by this University, and candidates for degrees are received only from such colleges as are approved by the University and affiliated with it. Every college is required to maintain a certain degree of excellence both in teaching staff and in equipment. Papers for the examination of all college students are pre-

pared by some disinterested party, and the examinations are uniform for the candidates from all colleges. The curriculum for the University is very comprehensive, and the standard for passing is very high. The courses of study are so advanced, and the tendency to specialize so great, that Western men coming to teach in colleges affiliated with the University are generally surprised, and sometimes staggered, by the advanced knowledge of the subject required to prepare men for the University examinations.

This plan of conferring degrees after uniform examination appeals to one, at first, as having many advantages, but the working out of the present system in India has been most disastrous to real education and scholarship. The student sets the examination before him as his goal and works for that. Too often his education consists of a series of crams to enable him to pass the examinations. This defect is being recognized by educators, and efforts are being made to remedy it.

It may be noted that while education is not a new thing in India, the education of the masses is a new thing. The present awakening in India, and the present political unrest, may be traced largely to modern education. It is the inevitable effect of educating the people. A taste of education and political liberty has made

**Education
and the
Masses**

India hungry for more. Slowly, even the peasant has had demonstrated to him how a boy may rise on the ladder of education, and more and more they are seeking, even with much sacrifice, to have their boys educated.

**Education
of Women**

The most deplorable feature of the whole educational situation in the Province is the state of female education. As has been stated, only 34 females in 10,000 are literate. Only now are the Hindus and Mohammedans beginning to be aroused to the advantages of female education, and, the most advanced of them, to educate their daughters. Outside direct preaching of the Gospel, no other force at work in this land is to be compared with the mission schools for girls. It is with the education of the mothers of India that there may be hope for advance in her civilization.

**Racial
Character-
istics**

It is much the fashion among the races of men for each to vaunt his own excellencies and to be blind to those of another race, and to shut his eyes to his own weaknesses, or remain in ridiculous ignorance of them, and to point the finger of scorn at those of all foreigners. It is only a narrow view of the human family that leads men to speak, in sweeping terms, of one race as superior, and another as inferior. God has made all the races, each with its outstanding excellencies, and each one is the most excellent

in some respect, and the weakest in others. It is the common thing to speak of the superiority of the Anglo-Saxon race over the races of the East, but while the Indian falls short of the Anglo-Saxon in some racial virtues, he far excels him in others.

In temperament the Indian is most calm and even. He is patient almost to a fault. He is submissive and obedient to recognized authority. This is not the calmness and submission born of a stolid nature, for he has a strong and highly developed emotional nature, and is most quick and sensitive to appreciate the qualities of the dealings of others with him. He is most affectionate in his relationships and friendships. He has a philosophic mind that, more than that of any other race, loves to deal with the abstruse. Spiritually he is a mystic, and some day, when he has become a Christian, the Christian world will delight to sit at his feet and learn many yet unfathomed mysteries of the Kingdom of Heaven. He is most tenacious of truth once accepted. In manner he is polite and affable, and in speech eloquent.

With his many excellencies, the Indian has many glaring racial defects. He lacks in inventive power, and in the power of initiative. He lacks in the power to rule others well. He is not logical in his modes of thought. He is

**Racial
Weak-
nesses**

ruled much more by emotion than by reason. He lacks in integrity and sterling honesty. He very easily divorces faith from conduct, and religious belief from moral life. His greatest lack of all is his moral lack. Some modern writers on Eastern lands, in their attempt to be charitable to those of whom they write, very sadly overstate their case. In attempting to do justice, some have said that India is no more immoral than are Christian nations, but that its immorality takes a different form. In all charity toward the Indian, and with the kindest view that can be taken of his morals, it must be said that India is morally degraded beyond anything that can be appreciated by a man who has been reared in a Christian land. It is not the fault of the disposition or temperament of the Indian, not the fault of his race, but of his religion. This religious defect has resulted, however, in the most deplorable defects of character. When the Indian visits a Christian land and finds sin to any extent prevalent, he is surprised. He picks at the flaws he sees in the Christian,—and there are all too many of them evident,—and he concludes that each land has its own equal balance of vices and virtues. He does not stop to consider or explain that what he sees of vice in the Christian land is in

contradiction to its laws and its religion, and is generally carried on in some semblance of seclusion, while in his own land much of the vice is entrenched in its religions, winked at by its laws, and cries aloud in its streets. It is only when one has lived for some time in the land, and has associated himself intimately with its social systems, that the true state of its degradation begins to dawn on one.

In these needs of the race has been the opportunity of the West to serve India. For a score of centuries India has ceased to make perceptible advance along any line. When she ceased to advance, of course, according to the laws of development, she began to retrograde. She needed new life, new vigor, new blood, new ideals. The West has come to her with new ideals in every sphere of life, and has opened India's eyes, and caused the blood to flow in her palsied limbs. The West has also come to India with a new education, with an education that is a revelation to her in the fields of science and morals. The West came with a sadly needed amalgamating force. India when left to herself has been rent into hundreds of petty kingdoms. The Mogul came and made a vast empire, but with all other non-Christian empires of history, it fell from its own weight. England came in, and with a strong hand gathered up

**Opportunity of the
West to
Serve India**

the forces of India and fused them into the power of a strong empire. Not only has she created an empire to be held together by force from without, but she has set forces to work within which should mean the conserving of the empire. She has been training India to become her own ruler, and to preserve her own unity. The West has come to India with a new standard of justice and a new code of laws, and gradually the old laws are fading away, and are doomed to disappear rapidly before the Christian code. But, above all, the West has come to India with a new religion, the only force that can possibly accomplish the regeneration of India, and make reform lasting and progressive. Western missions have brought the Christ to India, and India is beginning to recognize Him as Lord, and soon, among the most comely and lovable in all God's family of the races, will be the Indian son.

THE HISTORY

“The unchangeableness of the East has passed into a proverb; but the proverb is only applicable to its social state. Politically, the East is the native land of revolution. The history of India is a long march of successive dynasties—conqueror trampling upon conqueror, race overrunning race.”—*Sir Herbert Edwardes*.

“Another world; a world in itself. This is what India pre-eminently is, and therein lies the charm.”—*Mme. Ragozin*, “*Vedic India*.”

“All kings shall fall down before him, all nations shall serve him.”—*Book of Psalms*.

III

THE HISTORY

UNFORTUNATELY for the student of history, the early history of India has remained unwritten. In the days of the height of his civilization, although he had a highly perfected written language, the Indian was living his life in the cloud-land of poetry, and philosophy, and religious mysticism, rather than chiseling his doings in monuments of stone to be read by coming generations. The Indian has ever been a man of peace rather than a man of war, a civilizer rather than a conqueror. Remote references to India are found in the histories of ancient nations. In the days of Solomon there must have been a considerable trade between Asia Minor and India, and as early as 500 B. C. there is mention of India in Greek literature; but the first really historical narrative of India is found in the Greek literature of the time of Alexander the Great, 327 B. C.

**Absence of
Early His-
torical
Data**

While historical records concerning ancient

**Earliest
History**

India are entirely wanting, many historical facts may be gathered, and the time and place of their happening conjectured with some degree of certainty, from the hymns of the Hindus, the Vedas, some of which were no doubt written at the time of, or soon after, the entrance of the Aryan into India. These hymns tell the early names of the gods, and the manner of their worship. They describe the mountains and valleys, the forests, the rivers, and the plains. They sing of the battles fought, and picture the enemy. They record something of the size of the kingdom of the Hindus. They show the farmer with his plow, and the shepherd with his flock. From the reading of these hymns something can be stated definitely as to the appearance, customs, and occupations of the people, but very much is left to conjecture as to the dates of the poems themselves, and again as to how much of their narrative is a record of real events, and how much is flight of the poet's fancy. As ancient India approaches modern times, there is much to be learned from inscriptions, such as those of Asoka, and from the coins of the different invaders and rulers.

**Epochs of
History**

The epochs of Indian history have been variously divided, but probably the following is as convenient as any for the study of the history of the Punjab:

1. The India of the AboriginesBefore 2000 B. C.
2. The Vedic Period2000 B. C.—1500 B. C.
3. The Expansion Period1500 B. C.— 257 B. C.
4. The Buddhistic Period..... 257 B. C.— 650 A. D.
5. The Brahmanic Period..... 650 A. D.—1000 A. D.
6. The Mohammedan Period.....1000 A. D.—1800 A. D.
7. The Sikh Period..... 1800 A. D.—1849 A. D.
8. The British Period.....1849 A. D.—Present

Of the period of the aborigines very little can even be conjectured. From the Vedas we learn that the aborigines of India were a black race. From the very name, which the Aryan conquerors gave them, Mlechcha (*i. e.*, weak), and from the fact that they were steadily driven out or enslaved by the Aryan, we know that in valor and in the art of war they were inferior to the invading race. They seem to have been more than naked forest tribes, however, and, being possessed of a rude civilization, to have lived in houses of stone in rudely fortified towns, at least in the mountain valleys where first conquered. Any knowledge we have of this period is but the faint echo of a clash of arms of two vigorous contending races in the days of the youth of the world's civilization.

**Pre-historic
People**

The Vedic Period (2000 B.C.-1500 B.C.).

The Vedic period of the history of India is

supposed to cover the time of the entrance of the Aryan into the Punjab, and the establishment of the first empire in that province. The Hindu writers themselves generally claim great antiquity for the race in India, putting its advent back many thousands of years, or even many cycles of years, and, of course, ascribing to it a divine origin. Modern historians, however, generally agree that the migration of the Aryans was about 2000 B. C., and the history of that race in India for this period lies wholly within the Punjab, and largely in its northern districts. The Aryan seems to have entered by the north-west pass, and found fine grazing ground for his herds, and rich land for the tillage of his plow, in the valley of the Indus. As the race multiplied, or was added to from the nations left behind in Central Asia, it seems to have pushed steadily out across the Indus River into the beautiful mountain valleys and broad, rich plains of the Attock, Rawal Pindi, and Jhelum districts. It would seem that for a considerable time this territory between the Indus River and the Jhelum, and north of the Salt Range, was the home of the race. Here, at some time in remote antiquity, was founded the city of Taxila, which may have been, and probably was, the first large fortified Aryan city in India, and the capital of this infant empire which was

destined to spread itself over all India. Here was a territory admirably adapted to the cradling of such a kingdom. It had fertile land, large tracts of pasture, well timbered hills and abundance of water. It was protected on the north and west by the Indus River, on the north and east by the Himalaya Mountains, and on the south by the River Jhelum and the bleak Salt Range.

What was once the city of ancient Taxila is now tilled fields, or bare rocky hills, but at one time it afforded an ideal site for an ancient city. It is situated midway between Rawal Pindi and Attock, near a spur of the foothills of the Himalaya Mountains, called the Margala Range. Here, out of the plain, rises a great rock, on which stood a fortress of stone. A stream flows out from the hills through the broad plain at the foot of this great rocky point, and nestling closely along its banks under the protection of the fortress on the hill, was the city of Taxila. In passing this point by train, to-day, the traveler never dreams that here once stood a great city teeming with life, for it has been a ruin for many centuries, with no trace of a city, excepting the remains of the thick walls of the fortress now almost level with the ground, and remnants of walls of the city that may be found here and there where the stream has cut

**Ancient
Taxila**

into the ancient site. Some little excavating has been done here, and the debris is found to be over thirty feet deep. From these ruins are taken some coins, ornaments, and pieces of pottery that show great antiquity. In the days of Alexander the Great, Taxila seems to have been the principal city of North India, and that invader made it the capital of his Indian dominion.

It is evident that the struggle of the Aryan with the aborigines in this part of India was more fierce than in the parts to the south, for from this part he has driven the original race entirely out. In this tract, the complexion and features of the people proclaim them of the purest Aryan blood, while it may almost be said that the aboriginal tribes are not found. In Attock and Rawal Pindi districts, the Chuhra number less than one per cent. of the whole population, and no doubt a large majority of these have been brought in, as servants and brick-makers, within the last few decades. The early hymns of the Hindus speak of the bitterest race hatred against the black aborigines, and the Brahman teacher exhorts the warrior to slay them mercilessly without quarter. So it is probable that in this period the black man was completely driven from this territory, and here was established a strong Aryan kingdom, and here

**Pure Race
of the
Far North**

the race acquired the civilization and the wealth that enabled it to conquer the Peninsula.

The Aryan must have brought with him something of a civilization, or must quickly have acquired it, for the earliest hymns speak of clothing, and armor, and plows. He was more than a herdsman, he was a farmer. Besides this, not much is known of his early habits of life, except that he ate grain, and the flesh of sheep, the cow, and the horse, and offered the horse in sacrifice. The light on the history of this period is only a little less dim than that on the history of the aborigines.

**Earliest
Aryan
Civilization**

The Expansion Period (1500 B.C.-257 B.C.).

This period is characterized by the spread of the Aryan race through India southward. Its people, having established a strong kingdom north of Jhelum, kept pushing out into the southern plains of India. They occupied the fertile valleys of the Ganges and spread away to the south of the Peninsula. They no longer attempted the extermination of the aboriginal race, but found it more profitable to subdue and enslave it; so, from the Jhelum to Ceylon, are found the two races existing side by side. It was in the end of this period that India was brought into direct contact with the West

**Invasion
of
Alexander**

through the invasion of Alexander the Great. He, with his army, entered the same door through which the Aryan came some seventeen centuries before.

Crossing the Indus at Attock, he met with no resistance from the ancient kingdom of Taxila, which had been completely awed by the reports that preceded the conqueror. He stopped here long enough to make truce with the surrounding kings, and then went forward to attack King Porus, whose kingdom lay along the Jhelum River, and who had refused to submit to the foreign invader, hoping to find deliverance by means of the river lying between them. After a hazardous battle fought beyond the Jhelum River, almost opposite the present site of Jhelum City, he received the submission of Porus, and many other petty kings, and continued his march southeastward along the foot of the mountains. He heard of great kingdoms and rich cities, lying away to the southeast, in the valley of the Ganges, and determined to subdue them. When he reached a point supposed to be near the modern Gurdaspur, in the Punjab, his troops refused to go forward, almost mutinied, and demanded their return to Greece. With his troops scourged with the Indian fever, which is still the great foe of the white man in India, he made his way back to the Jhelum. He built

boats upon the river, and putting his army upon them, after a campaign of less than two years, left the north of India conquered, with the hope that his rule here would be strong enough to conquer the rest of it. He left a viceroy to rule for him, and a remnant of his army, here and there, to hold an important fort; but Grecian rule in the Punjab was destined to be short. He had, however, opened India to the West, and the West to India. His historians carried to Europe such tales of India, that it was never again forgotten.

The Buddhistic Period (257 B.C.-650 A.D.).

Buddha, the founder of the Buddhist religion, was born about 625 B. C. He was born a prince, but at the age of thirty renounced the world and became an ascetic. The religion he founded, while containing many beautiful truths, is fundamentally atheistic. This religion grew at a marvelous pace in India, and in four centuries had spread over much of the empire, and away beyond its borders.

Buddhism

Shortly after Alexander left India, a Hindu named Chandra Gupta, in 316 B. C., founded a kingdom in northern India that superseded that of the Greeks. This man's grandson, Asoka, was one of the strongest rulers ever known in India. He early became a convert to Buddh-

**Asako's
Empire**

ism, and immediately became a great missionary emperor. He issued edicts and had them cut on stone pillars and in temples. These edicts form the most complete of ancient Indian inscriptions, and almost the only ones. In this period, the Punjab seems to have been converted almost entirely to Buddhism, and became one of the great Buddhist strongholds. All through the site of this ancient Aryan kingdom, between the Jhelum River and Peshawar, are relics of that ancient faith, monasteries and temples, with scenes from the life of Buddha beautifully cut in their walls of stone. These are now completely in ruins, but the sculptured stones are still plowed from the ground or dug from the ancient sites.

**Chinese
Pilgrims**

A great deal of light is thrown on the conditions in India in this period by the journals of Chinese Buddhist pilgrims visiting India on religious pilgrimage. The chief of them came about 630-640 A. D., and has written graphically of the cities he saw, and the manners and customs of the people he visited.

In this period a new element entered the Punjab. The Scythians, a central Asian race, having conquered Bactria, went on and took possession of her provinces. The Scythians established a strong kingdom in the Punjab, and about the beginning of the Christian era were

at the height of their power there. It is probable that in the north of the Punjab there is a strong strain of the Scythian blood in the present race.

The Brahmanic Period (650 A.D.-1000 A.D.).

During this period ancient Brahmanism quickly regained its power and superseded Buddhism. While there are stories told of cruel persecution by the Brahmans, it is not known how much is true and how much legend. Brahmanism, true to its traditions, seems to have come quietly in again, and pushed Buddhism out. It is known that between 700 and 900 A.D., there was a great revival of Brahmanism, and that, by 900 A.D., Buddhism had practically been driven from India, the land of its birth. There is little to note in this period of history. The whole country was divided into larger or smaller kingdoms, each independent of the other.

**Revival of
Brahman-
ism**

The Mohammedan Period (1000 A.D.-1800 A.D.).

Mohammed was born in Arabia, in 570 A.D. He there founded a powerful empire, which soon became a world power. The im-

mediate followers of Mohammed made several attempts to conquer India, but failed in each. In 977, the Mohammedan king, Subuktagin, made an attack on the king of Lahore, to insist on the payment of some promised ransom that was being withheld. He took Peshawar in the north, which he held as an outpost. His son, the famous Mahmud of Ghazni, made seventeen invasions of India, establishing his rule over the Punjab, which continued as a province of Afghanistan. After Mahmud's time, the Punjab remained under Afghan kings a century and a half, then came the dynasty of the slave kings, which lasted for about a century, until 1290. After this came the Khilji emperors, who extended the empire as far as Southern India. After this came the Tughlak dynasty, which lasted for nearly a century. Under these emperors, India became a much more perfectly consolidated empire. During the reign of the third Tughlak was the invasion of the famous Tamerlane. He swept over northern India, leaving desolation in his track, but made no attempt to establish a rule. Between this dynasty and that of the Mogul emperors were two short dynasties.

Baber, the great Mogul emperor, was the sixth in the line of Tamerlane. He succeeded only to the petty kingdom of Ferghana, but he

first became king of Afghanistan, and in 1526 entered the Punjab and established a powerful empire in India. He was a mighty warrior, but it remained to his grandson, Akbar, to establish the Mogul dynasty firmly in India. Akbar was the most famous of all Indian emperors, and ruled from 1556 to 1605 A. D. He was a wonderful organizer. He gathered strong men of all religions of the country about him and made them serve his ends. He codified laws, levied taxes according to a system, built government roads, subdivided the country into states and counties with appropriate rulers, and really solidified India into an empire. Among the other religions represented at the court was the Christian religion. Akbar is said to have been favorably impressed with it, and some even claim that at heart he was a Christian. His religion seems to have been quite far from Christianity, however, and it could not even be called pure Mohammedanism, for he became so broad in his views that he established a religion of his own, and so far Hinduized it that he is said to have received the worship of his people. His son seemed to be more deeply impressed with Christianity, and it is known that two of his nephews became Christians, with the Emperor's consent, if not with his approval. Although there were several strong emperors in

the Mogul line, there never was another who nearly measured up to Akbar, and gradually the throne lost its power. They held the semblance of rule, at least in the Punjab, until the beginning of the nineteenth century. During this dynasty were built many famous forts, mosques, and tombs, which are standing to-day, and are known as some of the world's most beautiful architecture. Most famous among these is the Taj Mahal, which is a mausoleum erected by the Emperor Shah Jahan over the body of his queen.

Failure of
Mohammedanism

Mohammedan rule in India was more nearly universal and permanent than any other had ever been, but it, too, fell through its inherent weakness, and by the beginning of the nineteenth century India was again divided into petty kingdoms more or less independent of one another.

The Sikh Period (1800 A.D.-1849 A.D.).

During the Mohammedan period, there was born in the Punjab a man who was to have a large influence on its history. This man was Baba Nanak Shah, born in 1469. In young manhood he became a recluse, preaching against idolatry, and teaching simplicity of life. His own teaching was most simple, but has been

Sikh Rule



TOMB OF RANJIT SINGH

He was named the "Lion of the Punjab," and was the greatest of the Sikh rulers.

elaborated by later teachers of the religion. These teachers and leaders of the religion were called *gurus*, of whom there were ten in a succession of high priests, extending down to 1708, when the line of *gurus* ceased. During the later reign of the Moguls, the Sikhs underwent very bitter persecution. At first the Sikhs were only a religious sect of the Hindus, but later they began to have political ambitions. In 1780 was born Ranjit Singh, who, in 1800, was made governor of Lahore. Being a man of strong character, and dealing with a weak government, he soon gathered strong men around him and founded a kingdom of his own. Before long he had conquered the Punjab. He was a man of much wisdom in rule, and a born warrior. He maintained an army of high efficiency, in which he had some British officers. The laws and customs of the Sikhs are such that they have raised up a race of warriors, rather than of rulers, and to this day among the finest soldiers in the Indian army are those of the Sikh regiments. Ranjit Singh died in 1839 and left no ruler worthy of the throne. After his death, the kingdom was full of strife and misgovernment until it broke out in open war with the British, by whom it was subdued and made a part of the British Possessions in 1849.

The British Period (1849 to the present).

British
Conquest
of the
Punjab

It will be remembered that the beginning of British rule in the Punjab was not the beginning of British rule in India. Toward the end of the fifteenth century there grew up a very strong rivalry in the sea trade among the English, Portuguese and Dutch. Under this stimulus the East India Company was incorporated, in 1600, for the purpose of carrying on commerce with East India. Through this company there was a great expansion of British trade and influence. About the middle of the eighteenth century, the East India Company undertook the rule of those countries occupied for trade. The first governor appointed was Lord Clive, in 1758. Other noted men among the early governors were Warren Hastings and Cornwallis. The rule of the British was gradually extended toward the north, until, the occasion arising, the Punjab was added to British territory during the administration of Lord Dalhousie, in 1849. Lord Dalhousie was, perhaps, the greatest of all British governors in India, and he was so fortunate as to have associated with him in the organization of the government in the Punjab, such men of might as the Lawrences,—men remembered

to this day with the deepest reverence by the people of the Punjab. One of the first steps for the pacification of the Punjab was the disarming of the population. It is recorded that over 120,000 arms of different kinds were surrendered. Immediately there was a new land settlement, and taxes were levied according to a fixed rate, which made them appreciably lower than they had been under the old Sikh rule. From the first, the Punjab has been one of the best satisfied and most loyal of the provinces of India.

In less than a decade after the annexation of the Punjab came the horror of the Sepoy Mutiny. For some time dissatisfaction with the government had been spreading among the people of India. There was a feeling that it might be possible to drive out the British and again establish the Mogul Empire. The trouble was precipitated in the army by a thoughtless administration, which dealt out to Hindu and Mohammedan soldiers cartridges greased with animal fat. Seditious persons soon spread the report in the army, to the Hindu regiments that the cartridges were greased with the fat of the sacred cow, and to the Mohammedan regiments that the fat was that of the loathsome swine. They were told that this was a deliberate attempt on the part of the government

**Sepoy
Mutiny**

to break their caste, so that they would all become Christians. Within a few weeks, there was a revolt in the Indian regiments in different parts of the land, and men trained by Great Britain to fight her battles turned their guns against her. It is not necessary to recite here the horrors of the Mutiny, how men, women, and children were slaughtered at the breaking out of the Mutiny in Meerut, on May 10, 1857, nor the awful tales of treachery at Cawnpore, Lucknow, and Delhi. Most thrilling accounts of these times may be found in "Our India Mission."* Although there was disaffection in the Punjab, this Province remained loyal in the main, partly because her people were so impressed with the new privileges of British rule, and partly because of the skill and quickness of her rulers in taking numbers of the Sikhs and drafting them into the army, and keeping them apart from the disaffection in the army. It was no doubt the loyalty and valor of the Sikh army that saved the country to the British Empire at that time; this, of course, taken together with the miracles of bravery and endurance of the British officers and soldiers themselves.

After the Mutiny, in 1858, the whole of the

* Andrew Gordon, "Our India Mission," p. 128.

rule of British India was transferred from the East India Company to the British Crown, and India became a part of the British Empire. Since that time the development of the country has been marked and rapid. Peace has reigned throughout the land, except when there have been little tilts with border tribes, from time to time. The British ruler has set before him as his ideal the eventual government of India by the Indian. The accomplishment of the task he has set himself seems slow to one trained to think in terms of the institutions of Democracy, but in the end the success achieved may be the more sure and substantial. Certainly, in all the ages past in Indian history and tradition, there is no record nor trace of such a government as the British have given to India. Under British rule, the country has become a great empire, with a central government, a legislative council, a code of laws, a system of taxation, an adequate line of defenses, a thoroughly equipped and excellently trained army, a vigorous and growing commerce, an established school system, a free press, a wonderful system of railways, and a most efficient mail service. In fact, the British have made a new India, or an India that is rapidly becoming new.

**India made
Part of the
British
Empire**

However severely a man may criticise the

**Great
Britain's
Service for
India**

British administration in India, he is bound to admit that, on the whole, it has been a godsend to India. It has taken a great number of petty states and welded them into an empire. It has laid hold upon a decrepit Mohammedanism and Hinduism, and lifted them up to a place where they might at least catch a vision of the extent to which they have been outstripped in the world's great march of progress.

The British have given India a fully organized government. They have set a ruler, with his council, who is in immediate touch with the remotest corners of his empire, and who can control it thoroughly. With all British thoroughness, they have given India a great, unified system of government. They have built up a strong, well-officered, and well-drilled army for the protection of India from her foes, without and within. They have delivered India from the grinding taxation which used to be levied according to the whims of a selfish ruler, and which was gauged not by the necessities of government, but by the utmost limit of the people's ability to sacrifice, or generally a little beyond that limit. In the place of such taxation, there is now a uniform system of taxation.

**Beginning
of Self
Rule**

The British, professedly, are teaching India to rule herself, and have begun by first allowing municipalities to govern themselves. The af-

fairs of cities so governed are regulated by a municipal committee, part of which is appointed by the government, and part elected by the people, and whose president is a government officer. The people are also given an advisory place in the provincial and national legislative councils.

The British have given to the country a system of schools and universities, with the aim of disseminating learning in India. In these there is given the utmost freedom of secular education. Every effort is made to bring India into touch with the best there is of Western civilization and thought. The government has allowed a free press which has not been slow nor sparing in its criticisms of the government, its policies, and its officers. The government has favored, and even fostered, the Indian National Congress, a body of native gentlemen that convenes every year to discuss questions of national importance. This body has neither legislative nor advisory power, but it has served a great purpose in affording a channel for the airing of grievances, real or fancied, and of informing the government of the nation's attitude toward questions of proposed change in policy, or needed change.

The British have done much to encourage trade in India, to develop her markets, and in

**Free Press
and
National
Congress**

Railways

many ways to foster commerce. They have built a great network of railways over the Peninsula, until India is, of all the countries of the world, one of the best equipped with railways. They have also opened vast tracts of desert land to cultivation through the opening of canals for irrigation.

**Political
Unrest**

With a strong and beneficent government having bestowed such good upon it, one might marvel to-day at the state of political unrest in that land. By some, this unrest has been set down as only the clamor of the ignorant and disaffected of the population. This is wholly unfair, however, for among the present agitators are some of the best educated and most thoughtful and patriotic citizens of India. . Among them are many who are wholly loyal to the British government, but who say there is need for immediate relief along certain lines; but the relief asked for seems almost revolutionary in character and extent. The situation is not one unattended with peril. On the one side is the Englishman, with all his traditional conservatism, who moves by processes of reasoning and according to precedent, progressing only by inches, but rarely having to retrace an inch. On the other side is the Indian, undemonstrative, with a reverence for authority that makes him appear almost servile, slow to awaken to a

situation, but when once awakened, carried along by his emotions in the avalanche of a great mass movement. In some senses, the present unrest is simply the boy grown old enough to be somewhat restless under the authority of the home. In other instances, there are grievances that are recognized by the government itself, and which it is striving to remedy. Without any attempt to pass upon the fairness or unfairness of their positions, some of the grievances of the agitators as stated by themselves are set down.

They claim that Indians are shut out of positions of trust and influence, in the government and the army, which they are perfectly competent to fill. That the Indian is unfairly discriminated against in the matter of position and salary. That Indians should have a real voice in the settling of the Indian budget and the levying of taxes. That India should have the same powers of legislation that are allowed to Canada, Australia, and South Africa. That there has not been the proper encouragement and protection given to home industries, and that the market has been manipulated to the advantage of the British producer.

**The Indian
Viewpoint**

Perhaps the greatest weakness of the British in India has been their attitude toward Christianity, not the attitude of the government,

which is one of tolerance of all religions and interference with none, but the personal attitude of a great number of officials, which has compromised their Christianity. The Indian is a most intensely religious man; above all things he is religious, and expects every man to be so. He will understand a man who is bigoted in his faith and who lives according to its leading, and to some extent he will trust that man, but he abhors the man who has no religion. He cannot understand him. The Indian is so fervent in his religion, and religious tolerance is a thing so new to him, that the broad tolerance of many officers, and their acts favoring not only the adherents of other religions, but these religions themselves, have led Indians to suppose that those acting thus toward other religions, have either lost faith in their own, or are not sincere in their motives. Officers have sometimes compromised their own faith to gain the favor of the people for themselves, or for the government, but a noteworthy fact is this, that those officers who have stood out prominently in the history of India, as those strong in administration and at the same time popular, have been men of deep religious convictions, who have not compromised, in belief or practice, for the sake of policy. Of such men, of whom there are not a few, it is common to hear the

**Weakness
of Some
British
Officers**

remark from Indians: "Yes, he is a good officer; he is a real Christian."

On the whole, the British have established for themselves in India an enviable reputation for truth, honesty and justice. Inconsistent as has been the conduct of many individuals, the government and the race have introduced to India a new standard of morals and a new code of justice. The missionary should be the last one to complain of unfair treatment, for the government has been protecting missions for decades. In most particulars, the British must be praised for the efficiency of their rule in India, and for the wonderful development of that land.

**Efficiency
of British
Rule**

RELIGIONS

“And beyond all these things, these non-Christian religions, with all their good, are yet seamed through and through with great and positive and hideous evils. I am frankly ready to admit that there are great evils in our Christian lands, but there is one profound and distinctive difference between our Christian lands and the non-Christian lands. The great evils under which we suffer here are all of them directly condemned by our religion, and are practiced in the face of its prohibitions, while the great evils from which the non-Christian people suffer are embedded in their religions and derive their most terrible power from the religious sanctions by which they are surrounded.—*Robert E. Speer.*

“Jesus Christ of Nazareth whom God raised from the dead in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.”—*Peter.*

IV.

THE RELIGIONS

Religions of
the Punjab

THE religions represented in the Punjab in the order of the number of their adherents, are as follows: Moslems, Hindus, Sikhs, Christians, Jains, Buddhists, and Parsees. The three last named are so few in numbers in the Punjab, that in a casual dealing with the religions of the Province, they may be omitted from the discussion. The Jains are really a reformed, or deformed, sect of Hindus, or, as some say, of the Buddhists. Strange to say, that while the Buddhists once dominated the country and controlled the religion of the State, and no doubt claimed as adherents most of the population, they have now almost disappeared from the Province, and indeed from India proper. The Parsees are a remnant of Zoroastrians driven from Persia in the seventh century by Mohammedan persecution. They are called the Jews of India. They are its great merchants and traders. They reside prin-

cipally in Bombay, and those found in the Punjab are there for purposes of commerce only.

Religion of Ancient Aborigines

Religion of Ancient Aborigines

Almost nothing is known of the religion of the aborigines of India, except what may be gathered from hostile references in the Vedas, and what remnants of it can be found among the aboriginal tribes still living in India. So far as can be recognized, their religion seems to have been animism, a kind of demon worship, which peoples all things,—mountains, streams, trees, rocks,—with demons. It is really pure demon worship. There are only traces of pure animism in the religion of the aboriginal races of the Punjab to-day, for their religious thought and worship have been almost entirely Hinduized.

Hinduism

While the Mohammedans in the Punjab somewhat outnumber the Hindus, the Hindus antedate the Mohammedans almost 3,000 years. In the Punjab, out of a population of nearly 25,000,000, there are over 10,000,000 Hindus.

The religious books of the Hindus are called the Vedas. They are a collection of hymns and forms of worship. The people, of course, claim

that they were given to them directly from the gods. The oldest, most authoritative and most important of the books of the Vedas, was probably composed somewhere between 2000 and 1400 B. C. It consists of 1017 short hymns. It reveals a form of Nature worship, and although some of the hymns so exalt the supremacy of the deity as to make the religion almost appear monotheistic, others undoubtedly speak of many gods sharing in deity. In these early hymns, there is no mention of caste. The religious system is patriarchal, and the father is the priest. It gives women a place of respect and honor. After this oldest of the books, the Rig Veda, there are three other Vedas: the Sama Veda, containing hymns of sacrifice, the Yajur Veda, containing the forms of service in sacrifice, and the Atharva Veda, which deals principally with sorcery, charms and spells. These are the books that are recognized by the Hindu as his Bible. Along with these are other books of tradition that are almost as binding, such as Brahmanas, Sutras and Puranas. The latter, like the Jewish Talmud, go far afield in the discussion of religious niceties of belief and conduct.

While the early hymns reveal the fact that the early Hindus were not idolaters, but worshipped the sun, moon, clouds, mountains, and

**Hindu
Idolatry**

rivers, as their deities, the religion degenerated into the grossest idolatry. Scattered all over India are the shrines of these idols, containing images ugly and revolting. They are multiplied on every side and are made of many materials,—metal, stone, wood, and clay. The educated Hindu will explain that they are but helps for the ignorant in their attempts to realize God through these mediums. The ordinary Hindu, however, worships the spirit that resides in the particular idol, and to him the idol is God.

Even in the most ancient Vedic hymns, the idea of God is polytheistic. There was the god of the rain, and his wife, the goddess of the furrow, the god of the mountain, of the river, of the sun, of the moon, and of the stars.

Later Hinduism developed the three supreme gods, or the Hindu triad: Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Destroyer. These are not in any sense supposed to be one,—a trinity,—but are complementary in their activities in the universe. They are even set up as rival gods, and each has his own special votaries. Besides these great gods, or subordinate to them, are countless lesser gods. It is held that of these there are 330,000,000.

Along with this pronounced idolatry, there is wrapped up in Hinduism the fundamental doc-

trine of pantheism. They believe that God is everywhere and that everything is an emanation from God. There is also a blind belief in fate. A man's destiny is written and cannot be altered by God or man. Along with this is a superstition amounting to animism that peoples all things with demons; and every tree, stone, and mountain, and every month, week and day, holds some terror for some Hindu mind. While some of the early hymns express thoughts of the benignity of the gods, Hinduism of to-day, at least, is almost entirely a religion of fear. God is a monster revealed in millions of awful forms.

**Pantheism
and
Animism**

Another notable thing in their idea of God is the fact that they believe in innumerable incarnations of God, or of the gods. This has led to the worship of men, whom they believe to be such incarnations. In India to-day, there are millions of men trading on this belief of the people. By some form of asceticism, or by the use of a strong personality, or by some trick, they persuade men that they are incarnations, and lo, the question of an easy, and often a luxurious existence, is solved. They become the recipients of the gifts to the gods. This evil (together with a belief in the merits of asceticism) has so spread among the people that to-day there are over 4,000,000 mendicants in India.

•
Mendicancy

In the earliest Hinduism, there was a belief

**Transmig-
ration**

in the immortality of the soul, and a belief in future rewards and punishments. The more modern belief in the transmigration of the soul, is an effort of a pantheistic philosophy to explain the mystery of existence. Something of the early Hindu belief may be gathered from this extract from an early Sanskrit hymn: "Depart thou, depart thou, by the ancient paths to the place where our fathers have departed. Meet with the ancient ones. Meet with the Lord of Death. Throw off thine imperfections, go to thy home. Become united with the body. Clothe thyself in the shining form." This hymn teaches the passing of the dead immediately to the place of bliss. Modern Hinduism teaches the doctrine of the transmigration of souls. At death, all the deeds of the life are weighed, and if the man is found worthy, he is re-incarnated in some person of a higher caste. If his life has been evil, he is re-incarnated in a person of a lower caste, or some animal, or a shrub or tree. The teaching is that the life must work itself up by its own efforts through thousands of cycles, until finally it may be born in a Brahman, and, having in that form attained to the perfect separation from all personal desire, at death it will be absorbed into God, and lose its personality.

Satan's supreme effort with man from the

beginning has been to try to persuade him that he is not a sinner, or that sin is natural to man, or that sin does not really exist. In India, Satan has succeeded to a wonderful degree in persuading men that there is no such thing as sin. The Hindu believes that matter is inherently evil, and that the gods are inherently good. Man's soul is a part of the divine, united to the matter of the body. God cannot sin, so what man's soul does cannot be sin. What we call sin is simply the divine being temporarily subjected to evil matter through desire. Hence comes the thought that all desire or all emotion is sin, and also the effort to free the soul from all desire or emotion. The Hindu calmly makes the gods responsible for his sin. To him, sin is synonymous with breaking the laws of caste or contracting ceremonial uncleanness. Something of the stress laid upon the importance of maintaining caste may be gathered from the following quotation: "The person who should retain in his memory the whole Rig Veda would be absolved from all guilt, even if he had slain the inhabitants of the three worlds, or had taken food from the vilest hands." The slaying of all mankind is put upon a moral level with the taking of food from the hands of a low-caste man. When the Christian uses the word "sin" in talking with the Hindu, it means to the Hindu some-

thing vastly weaker than the Christian intended. With such a philosophy of sin and moral responsibility, one may imagine the moral chaos of Hindu society.

In fact, the Hindu does not necessarily connect the matters of religion with morals. A man will calmly ask the blessing of the gods on a sinful undertaking, and will sacrifice, that he may accomplish things most selfish. So impartial and candid a writer as the compiler of the Punjab Census Report writes,* in discussing this matter: "The divine manifestations which form the objects of popular worship have, as a rule, nothing to do with ethics; human actions are controlled not by them, but by the stars, or by omens or auguries. Even when we meet with exceptions, we find moral precepts subordinated to, or at least put on the same level, as ceremonial observances. Of this, an excellent example is afforded by the Bishnoi Tenets: 'Bathe in the morning. Commit no adultery.' The two rules stand on an equal footing." The following extract from Dhammapada shows what Buddha revolted against in Hinduism (and it is most probable that the Hinduism of to-day is only more corrupt than that of Buddha's time). "Not nakedness, not platted

* Punjab Census Report, 1901, p. 160



TYPICAL INDIAN FAKIRS

There are said to be four million religious mendicants in India.

hair, not dirt, not fasting or lying on the earth, nor rubbing with dust, nor sitting motionless, can purify a mortal who has not overcome desires."

One of the most revolting sights in India is the Hindu holy man who has taken the vow never to work, and never to bathe nor dress his hair, and yet who may live in sin and be revered by the Hindu community because of his vow.

It is not to be supposed that no men of high ideals are to be found among the Hindus, but where such men are found they are those who have risen above the moral standards of their religion. Among the Hindus are men who are powerful thinkers, men who are patriots, men whose lives show forth a determination to live according to the highest truth they can find anywhere. Such men, however, cannot be called the product of Hinduism, but they are men who have risen above the debasing effects of that religion. Neither is it to be supposed that in Hinduism there is no truth found, nor beauty.

**Some
Hindus
Noble Men**

In the Vedic hymns there is much to admire, and their sages have spoken many excellent things, but their religion is fundamentally wrong, according to any adequate conception of God, or of man, or of man's relation to God. The proof of a religion must be the life of its

**Fruit of
Hinduism**

professors. Judged by this standard, even those most infatuated with the teaching of some soft-spoken *swami* in a Western land, or one most fascinated by the mysticism of the *rishis*, must admit that he would not wish to exchange the fruit of Christianity in his own land for the fruit of Hinduism in India. May God ever deliver America from the base things that have grown out of the teachings of Hinduism, or have sprung up and flourished in India side by side with that religion.

**Arya
Somaj**

That modern Hinduism will not stand the light of Christianity and of Western civilization and morals, may be proved from the present efforts of the best educated and most thoughtful Indians. The attitude of the *somajs*, or reform societies among Hindus, proves that Hindu thinkers are keenly feeling the need of radical change. The most Hindu of these efforts is the Arya Somaj. This reform society claims to be wholly religious, and is an attempt to go back of the books of tradition, for all authority in things religious, to the books of the Vedic Hymns themselves. In theory they repudiate caste, denounce child marriage, encourage the re-marriage of widows, and renounce the practice of idolatry. They claim that all treasures of knowledge of all kinds are stored up in the Vedas. They say that in the golden age of Hin-

duism all things discovered or developed by modern science were well known, and even many things that modern science has not yet developed. They take Sanskrit words and make them mean telegraph, and railway, and airship. Their religious book, Satyarath Prakash, which sets forth their views and teachings, they have lately translated into English. One need read it only casually to appreciate something of how, in breaking away from mysticism, they have become grossly materialistic in all their conceptions of things religious, and have distorted still more their visions of moral truth. Their attacks upon other religions, such as Mohammedanism and Christianity, are not only malignant, but, to one who knows the religion attacked, weak, for they break all the common rules of research, and absolutely disregard truth and logic.

This *somaj* seems to be Satan's last great effort to bind the Hindu to his own kingdom. Under the cloak of religious organization and teaching, appeal is made to religious fanaticism, with civil freedom as the end in view. While claiming to be a religious society it is in reality a political party.

At the other extreme of the reform societies is the Brahmo-Somaj. It is the least Hindu of all *somajs*. It has broken away from the tra-

ditions of caste, and child marriage, and the non-marriage of widows, but what the Arya Somaj has done in profession only, the Brahmo Somaj is doing in practice. Their founder was himself a real seeker after truth, and has drawn to his creed many earnest, honest men. They take the ground that no religious creed is without truth, but also that none is without error, and they have made their religion entirely eclectic. In the homes of some of these people is to be found the Bible, and not a few pray to God in the name of Christ, and take the Bible as the rule of their lives. It seems possible that some day soon, this *somaj* may declare its allegiance to Christ, and certainly many of its members will soon be gathered into existing Churches.

The downfall of Hinduism is, of course, inevitable, and its rapid decay is apparent. Neither its religion, its philosophy, nor its morals, can stand the test of Christian religion, and logic, and civilization. Speaking of it, the compiler of the Punjab Census Report of 1901 says: "The main points to notice are the slow rate at which the Hindu population is increasing in numbers, and the tendency to abandon the older creeds for the organized societies of modern times."

In the rapid decay of Hinduism lies a great opportunity for the Church. Hinduism is

crumbling. Its thinking men cannot long hold to its teachings. Many of them have already drifted into agnosticism. A few of them have come into the Church of Christ. The opportunity to win these men to the truth is great, and the immediate need is urgent. Will the Church arise, and, with a vision of the supreme need, make the necessary effort so to present Christ to the Hindus that these noble brothers of a common blood may be won from the power of Satan to the liberty of Christ?

**Decay of
Hinduism
the
Church's
Opportun-
ity**

Mohammedanism

In the year 570 A. D., was born a man who was to exercise for some centuries a most commanding influence upon India. Mohammed's life proved him to be one of the strongest personalities in the annals of the world's history. He was born among idolaters, but like many men of noble minds so born, his soul revolted against idolatry. So strong were his convictions that he set out to reform the faith of his fathers. At first, he met with little success, and with much persecution. During these days of his efforts at reformation, he came into contact with Jews and with Christians, and, making some inquiry into their teachings, he was

Mohammed

favorably impressed with them. The Jews, however, he found narrow and bigoted, and the Christians he thought he found guilty of polytheism, worshipping the Father, and the Virgin Mary, and Christ their Son, and also worshipping images and pictures, as did the other idolaters against whom he was protesting.

He despaired of finding truth with either Jews or Christians in the days of his seeking, and, afterward, in the days of his conquest, he found himself unable to bind them to his will; so he entirely cut loose from both, and formed a faith of his own. The creed of Mohammedanism is the shortest in the world. It is, "There is no God but Allah, and Mohammed is the prophet of God." For a man to become a Mohammedan it is necessary only that he repeat these words, and he is one of the faithful, or ready to be initiated by a single religious rite. The religious book of the Mohammedans is the Koran, which they claim descended directly from God through the mouth of Mohammed. They claim inspiration for its every word, or its every letter, and it must be the rule of life. Around the Koran has gathered a great mass of traditional literature, called the Hadith,* and, to a greater or less extent, this is ac-

Creed and
Scriptures

* In India pronounced *Hadis*.

knowledgeed to be binding in faith and practice.

While Mohammedans are most devoted to their book, they have not depended upon its power to convert men, but have declared it to be their duty to compel men to bow to the rule of the prophet or die, so their religion has been a great missionary religion propagated by the sword. As early as 714 A. D., Mohammedanism attempted to enter India, but it made no permanent impression until the year 1000, as has been noted. The rapid growth of its power and influence may be seen when it is remembered, that in five centuries it had spread itself all over India and had established in that land the strongest empire India had ever known. The Indian soil seems to have been peculiarly adapted to the growth of Mohammedanism, for to-day there are nearly 65,000,000 Moslems in India, more than there are in any other country in the world, and two-sevenths of all the Moslems in the world.

Growth of
Islam

To many the rapid spread of Islam has seemed a miracle, but the cause for this rapid spread is not far to seek. A study of the doctrines of the Koran will show that while much truth is to be found in it, it is full of teaching that allows the grossest license to the worst in human nature. Man is required to restrain lust in this life only so far as suited the purpose of

Mohammed in his own day and for his own ends, and Mohammed freed himself even from the law he formed for others, by making for himself a special dispensation as the specially favored prophet of Allah. The rewards offered to the faithful for the future life are the most grossly sensual. A man's salvation does not even depend upon moral action, but upon adherence to the laws of Mohammed and faith in him. Many Westerners give Mohammedanism credit of which it is unworthy, because they have not taken the pains to study the Koran as it is. They have heard some truths quoted from the Koran, but never have taken the trouble to weigh the true and the false in it and arrive at a correct opinion as to what its fundamental teachings really are. It is not much wonder that men do not study the Koran, for of it Carlyle (who certainly could not be said to be prejudiced against Mohammed) said: "I must say, it is as toilsome reading as I ever undertook. A wearisome, confused jumble, crude, incondite, endless iterations, long-windedness, entangling, most crude, incondite, insupportable stupidity. In short, nothing but a sense of duty could carry any European through the Koran." Most that is really good in the Koran is a very bare plagiarism from the Bible, and its claims to inspiration are patently false.



HINDU PRIEST

Note idols, and bowls, conch shells and other articles used in idol worship.



MOHAMMEDAN MOSQUE

Type of Moslem architecture in India, among the most beautiful in the world.
Still in process of building.

The strong point of the Mohammedan creed has always been its profession of the unity of God. It has been this that has appealed so strongly to many Westerners. The Westerner who is satisfied with Mohammed's monotheism, should take the pains to inquire what manner of god his one god is. If the moral laws of Islam are the moral laws of Allah, any man having the Christian idea of God will find it impossible to give to the one Allah the place of the one God.

**Moslem
Idea of God**

The Moslem says that Allah is one, and that beyond that we can know little of him. Christianity teaches that God is very near to man, and makes every effort to reconcile man and God. Islam teaches that Allah is infinitely removed from man, and is so great that he has little concern with the affairs of man. The Moslem names ninety-nine attributes of Allah, such as his might, his justice, his mercy, but nowhere in the Koran is it hinted that Allah loves men, nor is it taught by Moslems. To the Moslem, God is an object of terror, not of love and devotion. In fact the Moslem has little to do with God. It is a common saying among them that the creation of man, and the ruling of his destiny are but the sport of Allah. Moslems are fatalists of the most rigid type. God has predestined the whole of every man's fu-

ture. It is all minutely written out and man cannot change a single detail. Whatever happens to man is the will of Allah, and the boasted submission of the Moslem to God's will is only the blindest fatalism. It is not much to be wondered at, that while Islam has made the Moslem strong enough to lift himself above his pantheistic and polytheistic neighbors, it has made him hard, and proud, and cruel. A man's idea of God will stamp itself not only upon his spirit, but upon his mind and body. God has made man in His own likeness, and as Christ shines out through the face and life of the true Christian, Allah manifests himself in the face and life of the Moslem. The Word teaches us that they that make idols are like unto them. A man is like his god, the Moslem like his Allah.

While the Moslem has a much more adequate conception of sin than the Hindu, having borrowed much of this truth from the Bible, he realizes almost nothing of the enormity of sin. Man is so far removed from God, and God cares so little for man, and God has so absolutely bound man to his fate, that the Moslem, like the Hindu, easily throws the responsibility of his sin upon God. Some great sins against God and crimes against man he will simply pass over with the remark that man is weak and God is merciful, while upon other trifling breaches of

observances of social laws he will pronounce the most awful imprecations.

The reward promised by Mohammed to his followers, too well accorded with the life he lived. He filled heaven with the most sensual pleasures, which were to be eternal. He promised that a man's appetites should never grow jaded, and that in the richest abundance provision should be made for them all. Those who proved unfaithful to Islam were warned of the most awful punishment awaiting them. He seemed to take peculiar delight in recounting the terrors of the hell awaiting his enemies.

The Moslem, while possessing more of moral and theological truth than the Hindu, is much less restrained in his immorality. The Hindu is restrained from at least some excesses of vice by his caste system, but the Moslem is given much greater liberty, and he generally makes use of his privileges. In no other religion is woman so debased. The marriage vow means almost nothing, as far as the contracting man is concerned. By a word he breaks it at will, without having to answer to any one. According to the Koran, he may have as many as four wives at one time, and as many concubines as his wealth will allow. Among the more pretentious there is the most rigid seclusion of women.

The Moslem's most conspicuous religious duties are to say his prayers at the five stated times in the day, and to keep the yearly fast. The man who remembers his prayers and keeps the fast is counted faithful without regard to his moral life.

Concerning the relation of the Koran to morals, this might be said, that if a man should practice all the good there is in the Koran and none of its evil, he would approach more nearly to the true religion than any non-Christian could by following the truth he learns in his religious books. But if he should practise all the evil allowed by his book, he would debase himself morally and socially as much as do the followers of any non-Christian religion. The element of good in the Koran has enabled Islam to conquer widely, and often to rule strongly for a time, but the element of evil always prevails when a certain stage of civilization has been reached, and what has been built topples to the ground. The Moslem has been strong to plunder other men and live on the wealth and thrift and industry of those enslaved to himself, but he has never been strong to construct. Concerning Islam a government official writes in the Punjab Census Report, 1901, thus: "It is hardly possible to take up a Punjab Settlement

Report without finding a lament over the shortcomings of the Mohammedan as a cultivator, his lack of energy, his thriftlessness, his capacity for going hopelessly into debt."

There are many strong and thoughtful men among Indian Moslems, and some who have laid hold of the good in their religion, and, to a great extent, rejected the evil, and among some such men there is a definite movement to reform Islam. This movement is known as the New Islam Movement. These men entirely repudiate the authority of the Hadith or books of tradition. The parts of the Koran that are immoral they interpret figuratively, and attempt generally to patch up that book to hide its defects. They have made great advances, and are strongly denounced by their co-religionists in India and other Moslem lands. Even a few missionaries have spoken hopefully of the reform of Islam, but to one who really believes in Christ and Christian truth, the task must, upon full consideration, appear hopeless. The Koran has no atonement for sin, it has no Saviour, it offers no life of fellowship with God, it does not offer a system of morals that could be accepted by enlightened people to-day, even if the evil were eliminated. To attempt to put the life of Christianity into it is surely to put

**The
New Islam
Movement**

new wine into an old wine-skin. However, one good is already beginning to be manifested—the wine-skin is bursting.

That there is great unrest in the ranks of Islam is shown by the fact that besides the new Islam there has sprung up a heretical sect of Moslems in India called the Mirzaites or Ahmadiyas. Those of this sect are followers of the Mirza Ahmed, of Kadiyan, a village in the District of Gurdaspur, Punjab. The Mirza began to proclaim himself to be John the Baptist returned to earth, and foretold the second coming of Christ. But in later years, he claimed to be Christ Himself returned to the earth. He was an ignorant man, and crude, and bigoted, and vain, but before his death, in 1908, he had succeeded in amassing a large fortune from the gifts of his followers, and had established a sect of Mohammedans in India numbered by tens of thousands. He was the Eastern contemporary, and almost the counterpart, of Alexander Dowie, but in the Orient he dared go a step farther than Dowie did in the West. Where Dowie finally failed in a Christian land, the Mirza succeeded in a Moslem land. Such a man as Mirza, Mohammed must have been, successful in his life, now glorified by the praises of his followers, and having his

The
Ahmadiyas

defects softened by the kindly distance of centuries.

Sikhism

Of all the religions in the Punjab, except Christianity, the Sikh religion is the most alive, according to the census of 1901. During the decade ending in 1901, the Hindus had increased only at the rate of 2.4 per cent., and the Moslems at the rate of 9.5 per cent., while the Sikhs had increased at the rate of 13.9 per cent.

The Sikhs are really a reform sect of Hindus. The founder of their religion, Guru Nanak Shah, was born in 1469, in a village of Gujranwala District, Punjab. His teachings were a revolt against idolatry and caste. The religious book of the Sikhs is the Granth, which is a collection of hymns composed by Nanak and the succeeding *gurus* or teachers.

**Beginning
of Sikhism**

Some of these contain much sublime truth, and some are evidently the records of a soul seeking after God. This book is written in a language called Gurmukhi, or the Guru tongue. It is only a reduction to writing of the language of the people of the day, in a new character.

A converted Sikh priest is now advancing a theory that seems not improbable, that Nanak himself came in contact with Roman Catholic

**Possible
Christian
Origin**

missionaries in India during his time, or with some decadent form of Christian teaching, and was himself a simple, but poorly instructed Christian. That, true to Christian missionary instinct, he became a teacher of others in the truth he had received and accepted. He had no Bible, and losing contact with missionaries, his teaching quickly conformed itself to the surrounding Hinduism, in the mouths of the *gurus* following him, until, to-day, it is a thing as foreign to Christianity as is Sikhism. This theory seems plausible because of the presence of missionaries in India at that time, and because of the resemblance of much of the teaching of the Granth to Christian teaching. The Sikhs also practice the rite of baptism, and at the time of the initiation of new converts, have a rite easily reminding one of the Lord's Supper. Even if this theory could be proved, however, it would be a matter of historical interest only, for the Sikh of to-day is a long way from the teachings of Christ.

Sikhism does seem to have broken away from idolatry. It has not succeeded in breaking with the caste system. Sikhs, however, are in a large measure less rigid in the observance of caste than Hindus, but, to the Westerner, the difference is not great, so far as any social benefit is concerned.



GOLDEN TEMPLE AT AMRITSAR

This is the most beautiful and the most important temple of the Sikh religion.

Except for the rejecting of idolatry, his ideas of God, and sin, and, in fact, all his religious ideas, are almost exactly like those of the Hindu.

Of five distinguishing marks required by his religion, two make him easily recognizable from the Hindu, at sight. One is the iron bracelet which he must always wear from the time of his initiation in his boyhood, and the other his uncut hair and beard, for he is never allowed to shave his face nor cut his hair.

Many of the teachings of the Sikh's religion are excellent, but his history simply goes to prove the impossibility of reforming mankind by setting before him excellent laws and high ideals. He must have a power from without himself to strengthen him, and a life to energize him. The Sikh religion forbids, for instance, the use of strong drink, while Sikhs are great users of intoxicants. In some communities they are disgustingly degraded in unnamable immoralities. They are not to be depended upon for truthfulness any more than the Moslems, if as much. They are a strong, brave race of people, and have been highly praised by the present government, because of the invaluable service rendered during the Mutiny, but they need Christianity to give them even common morality. They are gen-

**Sikh
Religion
and Morals**

erally thrifty and ambitious, and above the average in intelligence.

**Sikhs
and Reform**

Many of the Sikhs in the Punjab are becoming attached to the Hindu reform societies, particularly to the Arya Somaj. They are even quicker than the Hindu to recognize the need of reform and to adapt themselves to new conditions, and when the time is ripe for the reform societies to take the further step into the Church, it is likely that the Sikh will be among the foremost. There has been quite a number of converts from the higher ranks of the Sikhs in the Province, noteworthy among whom is Rajah Sir Harnam Singh, who surrendered his kingdom rather than surrender his faith.

Religion of the Chuhras

**Chuhra
Religion
and Morals**

Last among the religions of the Punjab is that of the Chuhras. Sometimes they are counted as Hindus, but, although they have many customs in common with these, they are not Hindus in religion, and are not at all recognized by them as a part of their society. As has been noted, they are of the aboriginal people. From among them some have become Moslems and some have become Sikhs, while in these days great numbers of

them are becoming Christians. The mass of them, however, still have their own religion. They claim as their leader a holy man of the past, and name their idol, or altar, after him. This altar is made of mud and stands in the center of the village. About all these people could be said to possess of religion, is a remnant of religious instinct. Their ideas of God are very vague. Remnants of the ancient religion of their ancestors, animism or demon worship, appear among them. It could not be expected that they should have very exalted ideas of God, nor very clear ideas of morality, considering the intellectual, moral, and physical degradation into which they have been forced and in which they have been held for thousands of years. Physically they have suffered less than in any other way, for they have been the tillers of the soil, and in prosperous times have been able to earn and filch enough to eat, and their labor has been enough in the open air to keep them robust and vigorous. While physically they are generally well-formed and strong, and perhaps have fewer of the sensual vices than the higher grades of society, intellectually they have been reduced almost to the level of lower animals by withholding education from them, and considering and treating them only as intelligent animals. Of a moral stan-

dard they have almost no idea. In reviewing the religions of India, though, one can more quickly overlook their shortcomings than those of the followers of any other religion, for they have not been enjoying more than the faintest glimmer of light. Knowing their poverty, and their social degradation, and their intellectual blindness, one wonders to find in them anything of a conscience or of a religious nature.

**The
Chuhras
and
Christianity**

When coming into contact with the Gospel, they have not had to overcome caste prejudice as has the Hindu, nor race pride and bigotry as has the Moslem. Thousands of them have listened to the story of the Christ, and in their childlike minds been touched by it, and won to Him. No doubt many have sought Christianity with lower motives, but, in most missions, rules for admission have been made strict, and the examination of candidates thorough, and enough barriers placed in the way to exclude the insincere. If there were only laborers enough in the field, there is no obvious reason why, with the continued blessing of God, the Chuhras as a religious sect should not be left out of the census of 1921, and this people have become Christian some time before that.

**Failure of
India's
Religions**

Hinduism, and Mohammedanism, and Sikhism, all have had ample time to lift India out of her degradation had they had the power to do so,

but they have most signally failed. It is only the insincere or the inexperienced or the incompetent student of any of the religions of the Punjab, who could claim a hope that any or all of them could ever lift the race out of its degradation. Beside being defective as a means of bringing man back into communion with God, all of them are most sadly defective as moral systems. While some carpers at missions and some who would be recognized as students of comparative religion are displaying the unripeness of their judgment in the matter of religions in India, the best elements of Indian thought and culture, and many of her sons who have India's good most at heart, are admitting to themselves and the inner circle of their friends, and some are even saying openly, that the only hope for India, even politically and morally, is for her to become Christian. For centuries her religions have been weighed in the balances and found wanting.

GENERAL SURVEY OF MISSIONS

“ Their names are names of kings
Of heavenly line,
The bliss of earthly things
Who did resign.

“ Chieftains they were, who warr’d
With sword and shield ;
Victors for God the Lord
On foughten field.

* * * * *

“ A city of great name
Was built for them,
Of glorious golden fame—
Jerusalem.

“ Redeemed with precious Blood
From death and sin,
Sons of the Triune God,
They entered in.

“ So did the life of pain
In glory close ;
Lord God, may we attain
Their grand repose ! ”

—*S. J. Stone.*

V.

A GENERAL SURVEY OF MISSIONS.

IT may seem like an unworthy treatment of a great theme to devote but a single chapter to a general survey of the missionary movement in India. On the other hand, it may appear to be too liberal a concession of space when this handbook is committed to the presentation of a half century of missionary work, engaging the lives of no less than one hundred and twenty-four missionaries of the United Presbyterian Church of North America. Two facts, however, justify the allowance of at least one chapter and so much as one chapter, to this general theme. On the one hand, the general missionary movement in India is of supreme interest. Even a brief reference to it may suffice to lead the reader to pursue his reading further, that he may enjoy the spiritual quickening which belongs to this inspiring story. On the other hand, there is a unity to the missionary movement in India which

makes it impossible to appreciate the work of any single Mission without recognizing its relation to other missionary work. Of necessity, however, this general survey must be of the briefest sort.

THE EARLIEST TIMES.

**Earliest
Times**

"The history of Indian missions goes back to the earliest period of Church history," says Richter, "possibly as far back as the first century of the Christian era." Unfortunately, it is impossible to trace the introduction of Christianity into India during this early period. It is only possible to record certain disconnected traces of its early existence.

**Tradition
about
Thomas**

An apocryphal book, called "Acts of the Holy Apostle Thomas," has the following record: "We portioned out the religions of the world, in order that each one of us might go into the region to which the Lord sent him. By lot, then, India fell to Judas Thomas, also called Didymus. And he did not wish to go, saying that he was not able to go on account of the weakness of the flesh; 'and how can I, being an Hebrew man, go among the Indians to proclaim the truth?' " After this, the Lord appeared to Thomas and personally exhorted him to go. The next day, as the story runs,

Thomas was sold as a slave carpenter to one Abbanes from India, who purchased him for his king, whose name was Gondophares. Thus Thomas was taken to India and became the first Christian missionary to that country. The traditional story is full of glaring historical impossibilities, but there may be some basis of truth for the story. Numerous coins have been discovered in Eastern Iran and in border provinces in India which prove that King Gondophares was a genuine historical personage.

Another reference is given us by Eusebius in his Church History. "About the year 180," he writes, "there were still many evangelists who sought to imitate the godly zeal of the apostles, by contributing their share to the extension and upbuilding of the kingdom of God. Among these was Pantaenus, who is reputed to have reached the Indians, among whom he is stated to have found the Gospel of St. Matthew, which, prior to his arrival, was in the possession of many who had known Christ." It is true that in those days the term India was applied with geographical vagueness to the general section of the world in and about Southern Arabia, but when we remember that several finds of hidden treasure in Southern India have brought to light coins of the reigns

of Augustus, Tiberius and Nero, we can well believe that Christian missionaries went as far as did Roman trade and commerce.

Furthermore, there is record of a certain "John, bishop of all Persia and Greater India," who took part in the Council of Nicea in 325 A. D.

Early
Christian
Emigrants

There is also an interesting tradition of the Thomas Christians of South India, which relates that, in the year 345 A.D., there arrived in Malabar, under the leadership of a Jerusalem merchant, a bishop from Edessa, Thomas by name, who was accompanied by a considerable number of Christian emigrants from Persia; and that they were heartily welcomed by the Christians of the land. Of course, there is no way of confirming this tradition, but history lends credence to such a tradition of a Christian emigration, by the fact that, in 343 A.D., a severe persecution of Christians broke out in the Persian Empire and lasted for forty years.

Three
Christian
Inscriptions

Most interesting is the discovery, at three different places in India, of inscriptions bearing Christian symbols or quotations. One was found in 1547 at Milapur on the great hill of St. Thomas. "It consists of a fairly large stone on which is carved in relief a cross of an antique shape. Hovering above it is the form of the dove, the outlines of which are somewhat

crudely chiselled; round the cross there runs an inscription which for centuries was a puzzle to scholars. It was at last recognized by an English Indologist, Dr. Burnell, as Pehlavi of the sixth or seventh century, and deciphered.* Dr. Burnell's translation is as follows: "In punishment by the cross was the suffering of this one who is the true Christ God above and Guide ever pure."

These references give a very faint picture of missionary effort during the early centuries, but there is enough to rebuke the missionary apathy of later centuries, and even to inspire the zeal of the modern Church in this missionary age.

ROME'S PIONEERS

Four centuries of absolute silence now intervene in the narrative of Christian influence in India, until Marco Polo, the famous traveler, brings in the report, "In the kingdom of Quilon (Travancore) dwell many Christians and Jews who still retain their own language."

This was the age of the great missionary Orders of the Middle Ages, such as the Franciscans and the Dominicans. Through them, missionary work was carried on in behalf of

Franciscans and Dominicans

* Julius Richter, "History of Indian Missions." p. 32.

the Roman Catholic Church, and their efforts extended even to India. The Dominican missionary, Jordan, reported that he found the Nestorian Christians of India so ignorant, that they confused Christ with the Apostle Thomas. His efforts seem to have been directed largely to bringing these Indian Christians into the Roman fold. He reports that he and his companions succeeded in winning over "to the faith ten thousand schismatics (meaning Indian Christians) and unbelievers, and that, so far as his experience went, he had found them ten times better and more loving than European Christians."

**Francis
Xavier**

A century and a half elapse, after the missionary efforts just described, before the historical narrative can be pursued, and then there appears that conspicuous Roman Catholic nobleman and missionary, Francis Xavier, who was born in the sixth year of the sixteenth century. He was an intimate friend of Loyola, the founder of the Jesuit Order. He was of noble family, a thorough scholar, a man of unquestioned piety, devoted to his work, a remarkable character, who feared neither hardship nor hard work and displayed great self-denial and even self-mortification in accomplishing his mission. In May, 1542, he landed at Goa on the southwest coast of India. His

missionary career was indeed both a short and an unusual one. It was short, for, all told, including both his first term of service and his later visits, he spent but four and a half years in India. It was unusual, in the striking methods which he followed. Xavier never mastered the native language. He labored through interpreters. His aims were colored by the ecclesiastical views of his age and Church, and were wholly formal and external. "You can imagine," he wrote, "the life I lead here, and what my sermons are like, when neither the people can understand the interpreter, nor the interpreter the preacher, to wit, myself. I ought to be a past master in the language of dumb show. Nevertheless, I am not altogether idle, for I need no translator's help in the baptism of newly born children."

His greatest successes were among the Paravas, who were fishermen of the southernmost point of India. They were being cruelly harassed by Moslem pirates and appealed to the Portuguese for help. Xavier secured assistance for them more than once, and they, in turn, received baptism at his hands. In this mass movement of early missions, which brought some 40,000 into nominal allegiance to Christianity, Xavier threw himself heartily. "He went from village to village," says his

biographer, "calling crowds of men and boys together in a fitting place for instruction, by means of a hand bell. Within a month the boys had almost learned by heart what he had recited to them, and they were then enjoined to teach it to their parents, comrades and neighbors." Whole villages were baptized in a single day.

So external and formal were Xavier's missionary aims and methods that, when he left India, we find him advocating a policy whereby missionary work should be carried on entirely by the government officials of the colonies.

Robert de
Nobili

A half a century after Xavier, another character became conspicuous in Roman Catholic Missions in India, Robert de Nobili. His methods were so unique and they influenced his Order (for he was a Jesuit) so profoundly for a century and a half, that they deserve some description. He endeavored to secure success in two directions in which Xavier had made no effort. Xavier had labored only where Portuguese colonies enabled him to avail himself of political influence, and, furthermore, he had succeeded only among the low caste people. Nobili was more ambitious. He resolved to forge weapons which would call for no political reenforcement, and which would win the higher classes of India. He argued

that a new religion, to come properly recommended to the people of India, and especially to those of the higher castes, would need to come to them presented by one belonging to the class or order recognized by the people as leading in religious matters. He, therefore, resolved to become a Brahman. Withdrawing from his brethren, he entered upon a life which, to the last detail of personal conduct and attire and to the least requirement of home environment, measured up to the Indian laws of the life of a Brahman. He claimed to be a rajah from the West, a *guru* or teacher of religion. He claimed to be the discoverer of a fourth Veda which had been lost. To perpetrate these fraudulent claims was no easy task. It required self-denials and self-mortification; he had to become a vegetarian. A thing far more difficult, it required the mastery of the languages of South India, Tamil and Telugu, and, what was still more difficult yet, such a mastery of the Sanskrit as would enable him to read the existing Vedas and write his own fourth Veda. In his presentation of Christianity he sanctioned the caste distinctions. The Christian Brahman might still wear the "sacred thread," and keep the caste mark upon his forehead, and refuse all intercourse with a low caste Christian.

**A Spurious
Veda**

For fifty years, Nobili labored in India. Other missions were projected along the lines he had drawn. A divided Church resulted. On the one hand, were Brahman Christians; on the other, Pariah Christians. The latter far outnumbered the former. At Nobili's death, the missions he had founded claimed 100,000 converts. As for Nobili's fourth Veda, "in India as in Europe this subtle forgery was for a century and a half regarded as genuine, though the reason was that neither in the East nor in the West had any one skilled knowledge of the real Vedas, or a sufficiently developed historical appreciation of them. Protestant missionaries in Madras exposed the fraud about the year 1840."

Of the still later operations of the Roman Catholic missionaries, there is no opportunity here to give a full account. Most conspicuous in these efforts was the steady policy of intrigue, persuasion, and even coercion, by which the Thomas Christians, or early Indian Christians, of Malabar, were brought under the complete or partial jurisdiction of Rome; 100,000 becoming wholly Romanized; 90,000 still retaining their Syrian language in the church service, but recognizing the authority of the Pope; 50,000 only remaining independent.

Roman Catholic missionary work has left

its impress therefore upon India. Perhaps it is in the Province of Goa that this impress is clearest. In the Basle Missionary Magazine the following description is given: "The Roman Catholic character of the country comes upon one with most surprising effect in the midst of these heathen districts. On every station platform one sees dark-robed monks and priests. On every hillside there is a chapel, and scattered up and down the fields and lanes are crucifixes and images of the Virgin. In the larger towns and cities stately churches rear their spires heavenward. Everywhere one encounters people wearing rosaries and crucifixes on their breasts."*

**Estimate of
Roman
Catholic
Missions**

If no other lesson is derived from this portion of missionary history, at least ought the Protestant Church to find in the story of Rome's pioneers in India a rebuke to her own missionary sluggishness, and an incentive to equally devoted and self-denying effort, although with purer and higher spiritual aims.

DANISH MISSIONS

Let us imagine ourselves in South India in the year 1706. In Central India, along both

**Danish
Missions**

* Quoted in Julius Richter's "History of Indian Missions," p. 57.

western and eastern coasts, there is war and turmoil. The conflict of British and French for supremacy in India is waging. The battle of Plassey, which determined that conflict in favor of Great Britain, is still fifty years in the future. We note what is characteristic of this age, that the struggle for colonial development has in view commercial ends. The interests of Great Britain are promoted by the East India Company, whose charter, given December 31, 1600, by Queen Elizabeth, reads: "To one Body Corporate and Politick, in Deed and in Name, by the name of the Governor and Company of Merchants trading into the East Indies."

Here in South India, however, there is comparative quiet, and Danish colonies are being established by a similar trading company, whose charter was given by the King of Denmark. This Danish East India Company is only sixteen years younger than that of Great Britain, and it has already developed commercial openings in South India which it is exploiting exclusively for its own selfish interests.

**Frederick
IV.**

However, on the throne of Denmark is Frederick IV., who is religiously inclined. An ambition has been growing upon him to give the Gospel to the heathen in these foreign colonies.

Accordingly, he applies to his court preacher for men whom he may send as missionaries to realize his ambition. No men are found in Denmark, but two men are discovered in Germany who will undertake this mission, Ziegenbalg and Plutschau. These two men Frederick IV. commissioned as "royal Danish missionaries." On July 9, 1706, they arrive at Tranquebar. It is the birthday of Protestant missions in India.

But alas, little did the noble sovereign who commissioned them or the devoted missionaries who received the commission, realize what hardships and sufferings were to attend their missionary undertaking. Neither was it hardship arising from life in a foreign land, nor yet was it suffering that would result from heathen opposition or persecution, that was to wring their souls; it was none other than the opposition, the continued persecution, the shameful treatment of those who were Westerns like themselves, and nominally Christians.

The Danish East India Company looked upon the king's enterprise most unfavorably, but, not being able to prevent it from being launched, the officials of the Company decided to put every possible hindrance in the way of the missionaries. On arriving at Tranquebar, Ziegenbalg and Plutschau found difficulty in

**Ziegenbalg
and
Plutschau**

landing. Several days elapsed before they could get any one to take them ashore. Landing at ten in the morning they were forced to wait outside the town until seven in the evening. The governor questioned their commission. The colony's chaplains gave them a cold reception. With difficulty they secured a lodging place. As they began their work, they were harassed by petty persecution. They were openly insulted, the governor on one occasion striking Ziegenbalg and calling them "dogs." A New Year's sermon which referred to the omissions of Christian governments, was made the ground for an accusation of inciting to rebellion. On a wholly unjust and petty charge, Ziegenbalg was "sentenced to four months' imprisonment, being confined in a tiny room near the kitchen, in which he was well-nigh suffocated, and kept under the most rigid surveillance. No one was allowed to visit him, and he was even denied pen and ink." Their movements in travel were hampered. Hindrances were placed in the way of their returning to Denmark to seek redress. The full story of their sufferings leads one to wonder why Providence should permit so much of noble purpose and useful life to expend itself in a seemingly vain conflict with the coarse persecutions of such brutal characters as was the governor of this

Danish colony. Yet, does not the life of the Son of God upon earth, with His divinely sensitive soul facing the coarse jeers of Pharisees, present the same mystery of suffering? Back of these seemingly unworthy and trivial sufferings, spiritual conflict was being waged. Sin, the sin of commercial greed and commercial selfishness, stood condemned by the life and work of these two missionaries of the Cross, and greed and selfishness wished to crucify them. Persecution reduced Ziegenbalg to sickness, and Plutschau returned to Germany.

Ziegenbalg labored on. He translated the New Testament and the most of the Old into the Tamil language. He preached to the natives and held many private conferences. He founded a school for both Portuguese and native children. At last, a small congregation was gathered together. To the end of his life, however, Ziegenbalg endured hardship, and the final trial of his faith came in the form of a visionary and revolutionary missionary policy which a man Wendt, for a short time in charge of the home office of the Mission, attempted to enforce. These trials proved too great for his really delicate constitution, and, in 1719, at the age of thirty-six, Ziegenbalg passed to his reward. At the time of his death, there had been 428 baptisms in connection with his work.

**Trial and
Success**

We set over against this record that word of Abbot Breighaupt, which had so impressed Ziegenbalg as a student at Halle that he at last surrendered himself to foreign missionary service: "If anyone leads a single soul belonging to the heathen people to God, it is as great a deed as though he were to win a hundred souls in Europe, since the latter daily enjoy sufficient opportunities of being converted." We may well believe that his early work will be found built into the Kingdom of our Lord Jesus Christ in India.

Schwartz

If Ziegenbalg was the most conspicuous character in the Danish missions of the first half of the eighteenth century, Schwartz was easily the most famous of those who labored during the last half of that century. And yet Schwartz could not be called a brilliantly gifted man. Two things he did have, however; a tremendous capacity for work, and an unmistakable purity of motive. Reaching India in 1750, he labored quietly for ten years without attracting any special attention. Then, on the one hand, the increasing momentum of the great work he was carrying on, and, on the other hand, certain public services which he was able to render the government, began to lift him to a place of prominence. Of public services, many might be mentioned. He was dispatched by

the British on several political embassies to native rulers, not more because of the advantage possessed by him in his knowledge of the language than because of the undeniable influence which he had upon all because of his unimpeachable character. For two years, Schwartz was "Resident," chief representative of the British, in one of the leading states of South India. But whether on a political embassy or under appointment as "Resident," Schwartz never gave up active missionary work, preaching when on the march, or organizing schools when located for any extended period. His official position and influence enabled him to render many a service to the needy Christian community. His personal needs were few, and the large salaries paid him by the government for services rendered by him resulted in his accumulating a considerable amount, between \$45,000 and \$50,000. The entire amount was bequeathed by him to the native Church. The East India Company erected a marble monument to Schwartz in Madras, and Serfoji, the heir to the throne of a native state—to whom Schwartz had rendered no less a service than that of safeguarding his throne,—set up in the garrison church at Tanjore this grateful and touching inscription:

**Tribute of
Native
Prince**

“ Firm wast thou, humble and wise,
 Honest, pure, free from all disguise,
 Father of orphans, the widow’s support,
 Comfort in sorrow of every sort.
 To the benighted, dispenser of light,
 Doing and pointing to that which is right ;
 Blessing to princes, to people, to me ;
 May I, my father, be worthy of thee !
 Wisheth and prayeth thy Saraboji ! ”

Of course, other men’s labors also entered into the successful record of Danish missions. Between 1706 and 1846, fifty-seven Danish missionaries went out to India, of whom thirty-two laid down their lives in that land. Was it too great a price to pay when some 37,000 converts are known to have been baptized even prior to 1806, the Mission’s Centennial ?

THE AGE OF CAREY**William
Carey**

On November 11, 1793, William Carey landed in Calcutta. This marks the beginning of English Protestant missions in India, and is the date from which the entire modern missionary movement is commonly dated.

What the Danish East India Company was to Ziegenbalg in Southern India, the British East India Company was to Carey farther north. The policy of this trading organization

was to exploit India wholly for its own advantage, and practically no regard was had for the welfare of the people, save in so far as a Christian public opinion in England wrung from them concessions by threatening the charter of the Company. The officials of the Company in India limited their allegiance to Christianity to attendance upon divine worship once or twice a year, while even the highest officials did not hesitate to live in open sin. Missionary work was naturally opposed, both because of the condemnation which it brought upon the immoral lives of the officials, and because it was argued "that there could be no more dangerous means of estranging the hearts of the people from the Government, and no surer way of endangering the stability of the English rule, than by attempting to meddle with the religious concerns of the Hindus."

The opposition of the Company proved to be a sad and real trial. Carey's supplies soon became exhausted. Efforts which he made to secure work in Calcutta proved unavailing. A position as overseer in an isolated indigo plantation was the only opening he had, and even this was secured to him alone through the kind offices of an official who gave security for Carey's good behavior. The privations which Carey had to endure are said to have robbed

**Opposition
of East
India Com-
pany**

him of his child and his wife of her reason. So great are the sacrifices which some pioneers of missions have had to make in the service of Christ! We may well believe that such experiences gave new preciousness to the word of Christ: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

**Serampore
Trio**

Six years after Carey's landing in India, there arrived two missionaries whose names were to be associated with his, constituting the Serampore trio. They were John Marshman and W. Ward. So great had been the opposition of the British East India Company to missionary work, that these two missionaries went to Serampore, a Danish settlement, and placed themselves under the protection of that Government. Carey, too, realizing the freedom which they enjoyed, decided to leave his former work and join them at Serampore. Thus are brought together the three men who left such an abiding impress upon Christian missions in India: Carey, the cobbler, Ward, a printer,

Marshman, a ragged-school teacher. God had use for the gifts of each of the three, and their gifts supplemented each other in a wonderful way.

Carey displayed the most wonderful linguistic gifts. "In 1801, Carey's translation of the New Testament into Bengali was issued. The eminent scholarship which it disclosed led to his call to the chair of Bengali, in the government college at Fort William, Calcutta. His first position was that of teacher of Bengali, afterward of Sanskrit and of Marathi, with a salary of \$3,000 a year. It was not long before he became professor of these three languages, and his emoluments rose to \$7,500 a year; but the whole of his income, excepting about \$200 annually needed for the support of his family, was devoted to the interests of the mission. This position he held with highest success and honor until 1830, within four years of his death.

**Carey's
Literary
Work**

"Either under his superintendence or by himself, translations of the Scriptures were made in thirty-five languages or dialects. Of these, six were of the whole Bible; twenty-two of the New Testament, five including also a considerable part of the Old Testament; and seven of portions of the New Testament. A great

multitude of tracts were issued, as well as books for schools and colleges." *

Ward

The literary activity of Carey created a need for printing facilities, for it was expensive, laborious, and involved many delays, to send manuscripts to England for printing. At this point the gifts of Ward, the printer, came into service. Through great industry, Ward "made himself master of his subject and built a magnificent printing house, fitted up with its own paper-mill and type foundry, in Serampore. For many of the tongues of India and Eastern Asia, type was here first cast, and the earliest printed matter in such language first brought out. Brilliant scholars, like Colebrooke the Orientalist and Roxburgh the botanist, sent their works here to be printed." †

Marshman

As for Marshman, a wide field of service was also found. There was a great lack of educational facilities both for Anglo-Indian children and for native children. At Serampore, Marshman, the former ragged-school teacher, established a school which enjoyed the highest reputation and the most influential patronage during his entire lifetime.

In 1812, Judson and Newell, America's

*James M. Thoburn, "The Christian Conquest of India." p. 142.

† Julius Richter, "History of Indian Missions." p. 137.

first missionaries to India, reached Calcutta. The continued opposition of the British East India Company is illustrated by the fact that, when a few weeks later they were joined by six other missionaries, three Englishmen and three Americans, all five Americans were expelled. Thus it came about that Judson fled to Burma and became the pioneer of Christian missions in that country.

A day of at least partial reckoning, however, was fast approaching for this unchristian and anti-missionary East India Company. Its charter required to be renewed every twenty years, and the date for its next renewal was 1813. Public sentiment in England was becoming outraged by the Company's unjust treatment of missionaries. Although it cost a bitter fight and much public agitation, the new charter of the Company secured for missionaries rights of residence and missionary activity in India, by the following terms:

“Resolved, that it is the opinion of this Committee that it is the duty of this Country to promote the interests and happiness of the native inhabitants of the British dominions in India, and that measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement. That in furtherance of the above objects suf-

**Change of
Company's
Charter**

ficient facilities shall be afforded by law to persons desirous of going to, or remaining in, India for the purpose of accomplishing those benevolent designs." The privileges secured by this resolution, however, were not extended to non-British missionaries for twenty years, and the Company, while compelled to permit the entrance of British missionaries, did not change its own policy either of neutrality or of favoring the Hindu and Mohammedan religions.

**Missionary
Expansion**

It was to be expected that the privileges guaranteed by the Company's new charter would give an impetus to missionary work and to the sending out of missionaries. Such proved to be the case. The work of the Serampore trio was rapidly extended. The London Missionary Society, which represented missionary interests in England not connected with the Church of England, opened in rapid succession new mission stations, until it found itself represented in seven great language areas in India.

Another prominent missionary society, the Church Missionary Society, which represents the low-Church or evangelical party of the Church of England, took up work with aggressiveness. Special interest may attach to their work because this Society is nearest neighbor to-





WILLIAM CAREY



ALEXANDER DUFF

day, on the southeast, to the United Presbyterian Mission in the Punjab.

**Success in
South India**

Perhaps the greatest missionary successes during this period, were achieved in South India. Here the Church Missionary Society found a spiritual harvest awaiting ingathering, and over eleven thousand of the Shanar caste were speedily brought into the Church. In an adjoining district, the high church representatives of the Society for the Propagation of the Gospel, claimed 4,000 converts; while, hard by, the London Missionary Society gathered some 11,000 converts. God's providence had opened the way for missionary work in the Charter victory, and now God's Spirit was blessing richly the missionary agencies which He Himself had projected.

ALEXANDER DUFF,

The young man, who in 1830, at the age of twenty-four, landed at Calcutta, proved to be a personality of such power and gifts that we can characterize almost an entire period of our missionary survey by referring to his life and work. This man was Alexander Duff.

**Alexander
Duff**

Duff's influence may be noted chiefly in three directions: (a) In his development of a new missionary method; (b) in his influencing

the Indian government's educational policy; and (c) in arousing the Church to her missionary duty by his eloquent messages.

First, Duff developed a new missionary method, that of the English-speaking school. Duff was born of Gaelic ancestry. He argued that as his own Scottish race was enabled to enter, easily and at once, into the full enjoyment of all the findings of science and civilization by a knowledge of the English language, so, too, on an immeasurably wider scale, would it be possible to bring the Indian people into immediate and easy possession of all the knowledge of the West, by teaching them the English language instead of attempting to translate into the varied languages of India the great mass of Western literature. On July 13, 1830, Duff opened his school. He had, as Dr. Richter has pointed out, three aims in view. First, he hoped to gain an entrance among the higher classes. He found on arriving in India that there was practically no point of contact between Christian missionary work and the higher classes. On the other hand, he found that, through non-Christian influences in higher official circles and elsewhere, the only contact that the educated Indian classes were having with Western thought was through deistic and atheistic writers of England. The influences of Western

civilization were bound to affect India, and to counteract evil influences it would be best to guide the movement so that Christian literature and Christian thought might have the first entrance into Indian life, and thus effect a prior claim. Secondly, Duff believed that scientific knowledge and Christian ideas, if widely promulgated and taught, would prepare the way for a general acceptance of the Gospel, that they would break up traditional superstitions and false systems and turn public thought to the discussion of the religion of Western civilization. Thirdly, Duff looked forward to improving every contact with his students, influencing them by a personal presentation of Christian doctrine and winning them eventually to a personal acceptance of Christ as their Saviour.

Once opened, Duff's school proved popular beyond all his expectations. Yet he placed Christian instruction boldly to the front, and gave the Bible a prominent place in his curriculum. It was not long before the frank discussion of Christian themes by those in attendance, created great alarm among their parents and relatives. The fear became a panic, and Duff's school of three hundred pupils was reduced to six. However, within a week the school was again full to overflowing.

**Religious
Instruction**

Was the aim of Duff, which was mentioned third, realized to any extent? Did he succeed in winning to Christ young men of the highest classes of Hindu society? "Such cases did not abound," says Richter. "Duff's biographer, taking converted families as his unit, only mentions twenty-six of them. But what remarkable personalities, what pillars in the Indian Church, are included in that small number. Krishna Mohan Benerjia, Gopinath Nundy, Mohesh Chunder Ghose, Anando Chunder Mozumdar, and Lal Behari Day, are glittering stars in the firmament of the Indian Christian World. It was something wholly new for North India no longer to see orphan children picked up anywhere, outcasts, beggars and cripples becoming members of the Christian Church, but in their stead scions of the noblest houses."

**Influence
on Govern-
ment Policy**

The influence of Duff upon the Indian Government's educational policy was named as the second great influence emanating from his life and work in India. The success which Duff had with his school in Calcutta suggested to Lord Bentinck, who was then Governor-General, the wisdom of letting the government's educational policy follow similar lines, leading the Indian mind to Western science and learning along the highway of the

English language. This is too large a subject to be discussed here, but it is important to recognize where the government policy departs from Duff's educational ideal. Both use English as the vehicle for instruction, but the government school studiously avoids all religious and moral training of a Christian character, whereas Duff enthrones Christian teaching in his school. Referring to this difference, Duff eloquently pleaded for a change of policy:

“Highly as we approve of Lord Bentinck's enactment *so far as it goes*, we must, in justice to our own views and to the highest and noblest cause on earth, take the liberty of strongly expressing our honest conviction that *it does not go far enough*. Truth is better than error in any department of knowledge, the humblest as well as the most exalted. . . . But while we rejoice that true literature and science is to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish.”

Of the third influence named as emanating from Duff's missionary career,—the arousement of the Church to her missionary duty,—no ade-

**Duff's
Plea for
Religious
Education**

quate appreciation is possible unless we follow this tireless and clear-visioned apostle on his visit to England between 1834 and 1839 and again between 1850 and 1855, and take account both of his tour in the United States and Canada and of his many written and printed appeals. "Probably no other voice," says Bishop Thoburn, "has ever promoted the cause of missions by quickening the thought and feeling of the home field as did Dr. Duff." We venture to present a few sentences, from his Exeter Hall Lecture, of appeal in behalf of missions. After surveying eloquently the glorious military achievements of Great Britain, he turns suddenly away from that theme:

**Duff's
Eloquent
Pleading**

"But England has had other battles, and other warriors, and other exemplars, nobler still,—nobler still in the eye of Heaven and the annals of eternity, however humble and unworthy in the eye of carnal sense and the records of short-lived time. And it is to these that you are now to look, when invited to enter on a nobler warfare. . . . In this highest and noblest department of human warfare, ye may, with rapt emotions, point to another 'imperishable inheritance of national glory.' . . . Ye may point to Cranmer, and Ridley and Latimer, at whose stakes were lighted a fire, which, according to their own prophetic utter-

ance, by God's grace, 'will never be put out in England.' Ye may point to the Miltons and the Bunyans, the sages and the seers of the Commonwealth and Restoration. Ye may point to the Howards and Wilberforces, who irradiated the dungeon's gloom, and struck his galling fetters from the crouching slave. Ye may point to the Martyns and the Careys, the Williams and the Morrisons, who, spurning the easier task of guarding the citadel at home, jeopardized their lives in the high places of the field, when boldly pushing the conquests of the cross over the marshalled hosts of heathendom. And, when ye point to all of these and ten thousands more, tell me if their undying achievements do not burn in your hearts and animate your spirits, and incite your whole soul with inextinguishable ardour, to deeds of similar daring and of deathless fame?"

While so much space has been given to Alexander Duff's life and work, it is not intended that we shall lose sight of the more than three hundred other ordained missionaries, whose work, if less conspicuous, bulked large in the development of the missionary movement during this period.

It was in 1833 that the Company's charter was so amended as to extend to other nations the rights of residence, travel and missionary

activity, which had been secured to British missionaries in 1813. This resulted in the establishment, in India, of both German and American missionary societies.

In 1840, the American Baptists entered India proper, establishing their Telegu Mission, which for thirty years was so unfruitful that there was serious thought of discontinuing it. Later, it displayed a success whose narrative reads like a veritable romance.

The American Congregationalists who had maintained a single mission station in Bombay since 1813, now extended their work rapidly in South India.

Most interesting, however, is the entrance of the American Presbyterians into the United Provinces and the Punjab. Their first station was planted in Ludhiana in 1834, and it is this same mission which is to-day the near neighbor, directly to the south, of the American United Presbyterian Mission at Sialkot.

To survey the growth of Christian missions in India up to the middle of the nineteenth century, we cannot do better than present a summary which appears in Dr. Richter's "History of Indian Missions."

"In the year 1851 a census was for the first time taken of all the Indian societies, which it is true contained a fair number of omissions,



SIALKOT CITY BOYS' SCHOOL

This High School reports an enrolment of over six hundred boys, of whom sixty-four per cent. are Hindus and twenty-seven per cent. are Mohammedans.

and which should be discreetly handled on account of the various methods of computation employed by the separate societies, but which at any rate provides us for the first time with a moderately reliable bird's-eye view of the actual extent of mission work in India at that time. According to this census, Protestant missions contained 91,092 native Christians in 267 congregations, 14,661 of whom were communicants; there were besides 33,037 communicants from amongst 59,369 Christians in 632 churches in Burma, and in Ceylon 11,859 Christians with 8182 communicants in 186 churches.

“Let us limit our remarks, however, to India proper. Of the 91,092 Christians, 24,613 belonged to the Church Missionary Society's Tinnevely Mission, 10,315 to the Society for the Propagation of the Gospel in the same region, and 16,427 to the London Missionary Society in South Travancore. These three societies, which worked almost entirely in the same caste-strata, the Shanar or Palmyra peasants, had therefore 51,355 converts, that is, five-ninths of the sum total of missionary success up to that time. The Madras Presidency as a whole, which included, besides the three missions already named, the congregations gathered by the old Danish missions in the Cauvery districts,

reported 74,176 Christians. For the whole of the remaining parts of India there remain but 16,916 Christians, little more than one-fifth of the numbers for Madras. This fifth existed almost entirely in Bengal, which had 14,177 Christians.

“In all other provinces and states of India nothing but modest beginnings of missionary work could be discovered. It was a time of laying of foundations. Nineteen larger and a few smaller societies, having amongst them a total of 339 ordained missionaries, were engaged in the great task. Far and away the strongest of these was the Church Missionary Society with 64 missionaries; then came the London Missionary Society with 49, the Society for the Propagation of the Gospel with 35, the Baptists with 30, the Basle Missionary Society with 23, and the American Board with 22 missionaries. These six leading societies had in all 223 missionaries, that is two-thirds of the total staff in the field.”

Missionary Comity

Comity and Unity

In completing this survey of the missionary movement in India previous to 1850, before passing to the record of the Sialkot Mission of the United Presbyterian, it is worth while to

lay emphasis upon the unity of the Christian missionary movement in India.

This unity will be recognized in the common aim of the ninety different missionary societies laboring in India, namely, the evangelization and Christianization of India. The denominational rivalries, of which foreign missions are sometimes accused, have far less existence in fact than they do in the imaginations of those who, through ignorance or prejudice, bring in such accusations.

The unity of the missionary movement can also be seen in the fact that the operations of the several missions are unavoidably inter-related. Almost every mission in India is reaping where another has sown and is enjoying the services of workers which another mission has trained. By the movements of trade and providential changes of residence, each mission comes into touch with the work or workers of another mission.

This unity is seen also in the fact that the agencies of the several missions are, intentionally or unintentionally, mutually supplementary. This is especially true in all forms of special work. Colleges, hospitals, printing presses, although established by one mission, are frequently patronized, and indeed depended

upon, by adjacent missions which do not feel justified in founding similar institutions.

This unity is seen in the comity rules which govern missionary work in India. To a degree unrecognized and unrealized as yet in the home land, the Christian agencies in India are dividing their great field among themselves, so that both denominational friction and waste by overlapping may be removed.

This unity is also seen in the Christian fellowship of missionaries with each other. It may be stated with emphasis that the representatives of different missions in India mingle with greater freedom and sympathy than do even the leaders of their respective home Churches. Conditions in the foreign field may afford greater opportunity for such fellowship, through travel or necessary conference, than obtains in the home field, but the fact remains that there is such cordial fellowship.

The essential unity of missions receives additional emphasis from the sense of unity felt by native Christians who belong to different missions or Churches, but who retain their sense of racial unity and hold to none of those historic traditions which so often lie back of present day divisions in the Western Church.

All of this deserves emphasis both for the sake of meeting criticism of denominational

rivalry which would be just enough if based on fact, and for the sake of pointing out a peculiar service which missionary work in India will render to the life of any Church in America maintaining such work. The United Presbyterian Church of N. A., for example, carries on foreign missionary work in Egypt and the Egyptian Sudan, as well as in India. In neither of these fields has any other leading American missionary society been laboring. For decades, indeed, the United Presbyterian Mission was the only one operating in the Nile Valley. It was not possible for the home Church to come into sympathetic missionary fellowship with other Churches through such work. On the other hand, her mission in India is ever bringing her into contact with other missions and other Churches, both American and British. This contact is a purifying influence working for broad Christian sympathy and emphasizing the essential solidarity of evangelical Christianity in the world.

**Service
Rendered
By Indian
Missions**

EARLY DAYS OF THE SIALKOT
MISSION

“According to the grace of God which was given unto me, as a wise master builder I laid a foundation ; and another buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ.”—*Paul*.

“Peace, perfect peace, with loved ones far away?
In Jesus’ keeping we are safe and they.”

—*E. H. Bickersteth*.

“Someone must go, and if no one else will go, he who hears the call must go ; I hear the call, for indeed God has brought it before me on every side, and go I must.”—*Henry W. Fox*.

VI

THE SIALKOT MISSION

IN Northwest India, under the shadow of the Himalayas, and either touching or stretching across four of the five great rivers that give to the Punjab its name, is a territory, in shape strikingly like a human shoulder and arm, which is recognized to-day, in missionary circles in India, as the field of "the Sialkot Mission." By those who are connected with the United Presbyterian Church in North America, this field and this mission are more commonly called, with a touch of affection and interest, "Our India Mission." To trace its beginnings, we must go back to the days when the Associate Presbyterian Church was still a distinct Church in America, and when the union which gave birth, in 1858, to the United Presbyterian Church, was still in a stage of general discussion.

In 1842, this Associate Church resolved upon a mission to Trinidad, and sent out a number of missionaries, both men and women. The work, however, did not develop satisfactorily,

**Associate
Church
Missions**

and in 1851 it was practically decided to abandon this field. This situation probably suggested the propriety of opening up new work in some other field. We may well believe that the leaders in this Church were also in touch with the political and missionary events which were referred to in the preceding chapter, and which were bringing India into prominence.

**Launched
in Prayer**

It was at a prayer-meeting, however, that the suggestion was first made publicly that the Church should undertake a mission in India. The venerable Rev. James Rodgers, D.D., pastor of the large Allegheny Church, invited five persons to meet at his Church to consider the subject of Foreign Missions. One stormy night there met together these five persons, for conference and prayer,—Messrs. John Alexander and James McCandless, Mrs. Gordon, Mrs. Lockhart and Dr. Rodgers.

“More things are wrought by prayer
Than this world dreams of.”

In prayer, the vision was given and the purpose formed, to launch a mission in India. At the next Sabbath morning service, Dr. Rodgers made the entire congregation sharers of the same hope and purpose that had animated the little prayer-meeting.

In May, 1853, the Associate Presbyterian Synod met in Pittsburgh, Pa. Dr. Rodgers's congregation united with the congregation in Pittsburgh in presenting a petition and making an offer. The petition was for the launching of a mission in India; the offer consisted of a pledge of \$600 toward this work. The Synod, after prayer, passed the following resolutions, which committed the Church to missionary work in India:

“Resolved. That the Synod engage in the work of establishing a mission in Hindoostan, in accordance with the memorial of these brethren.

“Resolved. That a beginning be made to this work by the nomination, at this meeting of Synod, of a missionary or missionaries.

“Resolved. That as we are not fully prepared at this meeting to specify the particular locality to which the missionary shall be sent, the Board, whose duty it shall be to carry out the acts of the Synod on this subject, be directed to obtain the requisite information, and act accordingly. •

“Resolved. That a committee of this Synod be appointed to address the church in reference to this important matter, and that the pastors of the several congregations be earnestly recommended to bring the matter before the brethren of the church with a view to the raising of a sufficient fund for this purpose. It is understood that at least the sum of three thousand dollars will be required to set the mission in operation.’ ”

The next step was to select the first missionaries. The Synod followed a method which in-

deed was ultimately responsible for the selection of the first missionary to India, but which has failed so frequently that it is no longer followed. In later years, the India Mission itself requested the Church to abandon the plan. This plan was to select men whom the Church felt were qualified for missionary appointment and give them a missionary commission *without consulting them*, leaving the responsibility with them for declining to accept such appointment. Accordingly, the names of ten ministers were, after prayer, placed in nomination by the Synod of 1853. Every one of the ten found reasons for declining the nomination of the Church, and a whole year passed without further action in the matter.

The next year, the Synod met at Albany, N. Y., and some were in favor of abandoning the former, hitherto unsuccessful, method of selecting missionaries. The Synod proceeded to select two men after the same method as on the previous year. Two names were chosen. These very two were among those who had most boldly defended this plan of selection, quoting the example of the Scottish forefathers who suspended men who refused to go wherever the Church might send them. Yet, when their names were read out, they both presented excuses, the one declining to go and the other being released by

the Synod. Experience has since shown that in so important a matter as a life calling to the foreign field, where there is no room for that temporary service which obtains in the case of a pastorate at home, it is only right and reasonable to suppose that the guidance both of Providence and of the Holy Spirit, will have revealed to the candidate somewhat of the will of God for him, so that when the general appeal for workers is presented he will venture, if not to volunteer, at least to make known to the proper authorities, his willingness to have his name considered in connection with the existing need for workers.

A young licentiate, Mr. Andrew Gordon, happened to be present at this session of the meeting of the Synod. When the whole subject was sidetracked for the transaction of other business, this young man left, thinking that nothing further would be done about it until the following year. While he was not yet settled, Mr. Gordon had not given foreign missionary service any thought. It was a matter of considerable surprise to him to learn, a few days later, that the Synod, before adjourning finally, had taken up again the consideration of establishing a mission in India, and had selected himself and one other minister to be its first representatives on the foreign field. It was not altogether an easy

**Andrew
Gordon**

matter for him to know what was his duty. Others had declined such appointment; why should not he? Even the minister last appointed, who was to accompany him, had already stated that he could not go. His wife, an ardent lover of home, had not thought of such separation from her loved ones. There were, indeed, "lions in the way." But two facts prevailed at last—Mr. Gordon had surrendered his life to the service of Christ, and here was a call which seemed to come from an objective providence in which he had had no part. This outweighed other reasons and Mr. Gordon accepted the appointment. There accompanied him to India, his wife and little child, and his sister, Miss Elizabeth G. Gordon.

A DECADE OF BEGINNINGS (1855-65)

Sailing
from:
New York

It was 12 o'clock on the 28th of September, 1854, when the little ship *Sabine* sailed out of New York harbor, bearing the brave trio who were to have the abiding honor of being the first missionaries, of their Church, to India. Their course will seem strange and circuitous in our day of direct travel via the Suez Canal and by rapid steamers. Their ship, however, was a sailing vessel, and their route lay southward from New York, past South America, to the 46th de-

gree of south latitude, fully 10 degrees south of Africa; then eastward in the Southern Ocean until they were clear of Africa; then northward toward the eastern coast of India, landing finally at Calcutta. The voyage occupied 139 days; to-day, the more direct route requires less than five weeks. In those days, postage to India cost between twenty and thirty cents per half ounce for letters, as against five cents per whole ounce to-day.

The party arrived at Calcutta on the 13th of February, 1855. Inland travel in India was, at that time, in sharp contrast with the conditions of to-day. To-day the missionary may land at Bombay or Calcutta, and the railroad, with its rapid service and comfortable equipment of both seats and berths, at a cost lower even than that of American railways, will transport the missionary from either of these main ports to Sialkot (distances of 1,200 miles and 1,400 miles respectively), in about two days. But railroad construction only began in India in 1853, and only one hundred miles were in operation in 1855. Travel to the Punjab was therefore made by wagons drawn by coolies. The "Grand Trunk Road," constructed by the British between Calcutta and Peshawar, made such travel easier, but it was, nevertheless, an undertaking of some four weeks' travel.

**Arrival at
Calcutta**

**Journey
Northward**

The party stopped en route at Saharanpur. Here three things at once engaged their attention: the study of the Urdu language, consultation with other missionaries as to the best missionary methods, and the choice of a particular field of work. This last matter may well be considered in detail, for upon it hinged the whole future history of the Church's work in India. Three considerations led to the selection of the Punjab: (a) Mr. Gordon's Presbytery had ordained him as a missionary to North India. (b) The Punjab was a section just recently opened up (since 1849), and was therefore the least occupied. Here work could be initiated, and even extended, with least danger of infringing upon missionary societies already established. (c) The northern climate promised to be less trying than the climate of Central or South India.

**Arrival at
Sialkot**

Leaving the rest of his party at Saharanpur, and dividing with them his small unexpended financial resources, Mr. Gordon pushed on to Sialkot, where he arrived on August 8th, 1855, from which date the founding of the Mission may be reckoned.

*Founding the Mission***Short of
Funds**

When Mr. Gordon reached Sialkot he had \$17 in his pocket. Logically, the first duty was to



FOUNDERS AND FIRST WORKERS

Mrs. Rebecca C. Gordon.

Miss Elizabeth G. Gordon.

Rev. Andrew Gordon, D.D.

Rev. George W. Scott.

Rev. Elisha P. Swift.

secure a site for a mission residence and begin building. He went forward as far as he could without acquainting others with the depleted condition of his mission treasury. A lot was secured, without the necessity of any immediate payment, but building operations could not be begun without ready cash. Week after week passed with neither a remittance from America nor word as to when such remittance might be expected. Mr. Gordon's friends, British officials at Sialkot, kept urging him strongly to begin building operations; his reluctance and delay became inexplicable. At last they began to suspect that his resources were limited. These kind-hearted men passed around a subscription paper and \$250 was secured. On this amount Mr. Gordon continued to live and meet necessary expenses. Then word came from his family at Saharanpur that the house in which they had been living, free of charge, was in demand, that their funds were exhausted, and that they were even financially obligated to some of the missionaries at that station. His own funds now completely exhausted, Mr. Gordon was compelled to go to a Captain Mill and tell him, with tears in his eyes, the whole situation. Captain Mill reproached him only because he had not asked him for help before, and at once gave him all he asked, \$125. With this amount

**Building
Begun**

immediate needs were again met, and Mr. Gordon's family was brought on to Sialkot.

Soon after this, in November, the long-looked-for remittance from America arrived and building operations were begun. It happens frequently that inexperienced missionary candidates think of their future work wholly in terms of spiritual service. Frequently, especially in undeveloped mission fields, a large part of the missionary's time, thought, and energy, must be devoted to purely material and secular operations. Such was the case with Mr. Gordon and his erection of a mission residence. The only consolation he had for the six months of anxiety which the superintendence of these building operations cost him, was that this work was necessary and unavoidable, and that it contributed somewhat to his acquaintance with the language, and still more to his acquaintance with the dishonesty and shrewdness of Indian workmen.*

**Reenforce-
ments**

On January 12th, 1856, the Rev. R. E. and Mrs. Stevenson and the Rev. R. A. and Mrs. Hill, who had been sent out to reenforce the Mission, arrived in Calcutta. The missionary force now consisted of three ordained men and their wives and one unmarried woman mission-

* Read the most interesting account in Chapter VI of Gordon's "Our India Mission."

ary. Not till twenty years later, however, did the mission force exceed this number, and for several years removals or illness reduced even this small number.

May, 1857, affords a suitable date for reviewing the work of the Sialkot Mission since Mr. Gordon's arrival. The mission staff has received substantial reenforcement. The mission building erected by Mr. Gordon now has another mission residence near to it, while still another has been secured on the north side of the city. The presence of a large number of destitute children and orphans had suggested the establishment of an orphanage, which at one time had twenty-two children in it, but, subsequently, lost all but three. The missionaries were still devoting most of their time to the study of the language. Two young native Christians, Messrs. Scott and Swift, had been engaged to assist in mission work, and were being trained for the Christian ministry. With their aid, some evangelistic work had been done. An exploration and evangelistic tour, headed for Jhelum, had failed within sight of Sialkot, but a similar effort in the direction of Zafarwal had proved successful. A large number of Scriptures and other Christian books had been distributed. Educational work had been launched in three directions: the theological training of Messrs.

**General
Survey**

Scott and Swift* had been begun; a city school, begun at Sialkot by the Church Missionary Society of Amritsar, and conducted by them under native supervision, was taken over by the American missionary, and now had seventy pupils enrolled; and, finally, some elementary or primary education was being given at the South mission premises.

Progress had also been made in organization. The three ordained missionaries had organized themselves in November, 1856, into a Missionary Association, which was to be the responsible agency in everything relating to the use of foreign funds and other matters connected with the Board in America. On the 18th of December, 1856, the congregation of Sialkot was organized, consisting of the missionaries, the native Christian assistants and their families. On December 18th, 1856, the Presbytery of Sialkot was constituted. It consisted of the three ordained missionaries, and was subordinate to the Associate Presbyterian Synod of America.

Beginnings

Even these twenty-one months of the Mission's brief existence had availed much toward initiating, however humble the beginnings were, those

* Read account of their antecedents in Chapter VII of Gordon's "Our India Mission."

lines of work which have since developed to such considerable degree. We find the germ of educational work, both for Christians and for non-Christians, the prophecy of a theological seminary, the foregleam of industrial work, the beginnings of itinerating work and book-distributions, and the first example of regular preaching services. We find the foundation laid for a native Church in India, in the first congregational organization and the first presbyterial organization. Medical work had not yet appeared; neither had the Mission gathered even the first fruits of the rich spiritual harvest which a successful future concealed. Yet there were inquirers.

Toward the close of 1856 there arrived in Sialkot two missionaries of the Church of Scotland. They did not seem to have known, when leaving their homeland, that Sialkot was already occupied, and, upon discovering the fact, conferred with the American missionaries and planned to remain in Sialkot merely for the study of the language, and then, either to seek some new and entirely unoccupied field, or to locate in the section of the city which lay to the north of the Wazirabad road, with a view to making that road the boundary line, and the territory north their field of labor.

**Scotch
Mission-
aries**

The Sepoy Rebellion

"It was near the middle of May, 1857," wrote Mr. Gordon in his "Our India Mission," "the wheat and barley fields, reaped close to the bare clay, exposed their surface to the sun's perpendicular rays; hot air quivered over the plain, and the atmosphere was all ablaze; thatched shades had been erected over our doors to break the glare; and to avoid all needless exposure, the programme for out-door work had been shifted to the cooler hours of the morning and evening . . . when suddenly the horrors of the Sepoy Rebellion burst upon us like a desolating cyclone. At 9 A. M., on the 14th of May, a messenger dressed in uniform and mounted on a fleet horse, came dashing up to our door, bearing a note from the Deputy Commissioner, Chief Magistrate of the District, containing these startling words:

MY DEAR MR. GORDON :—Please suspend your preaching for a season—especially do not allow your native preachers to go about. Have you heard *that Delhi has been taken by the mutineers, and the European population massacred?* This reached me last night by express. The Dak (post) is cut off, and the electric telegraph broken. Please do not mention this to any native.

Yours sincerely,

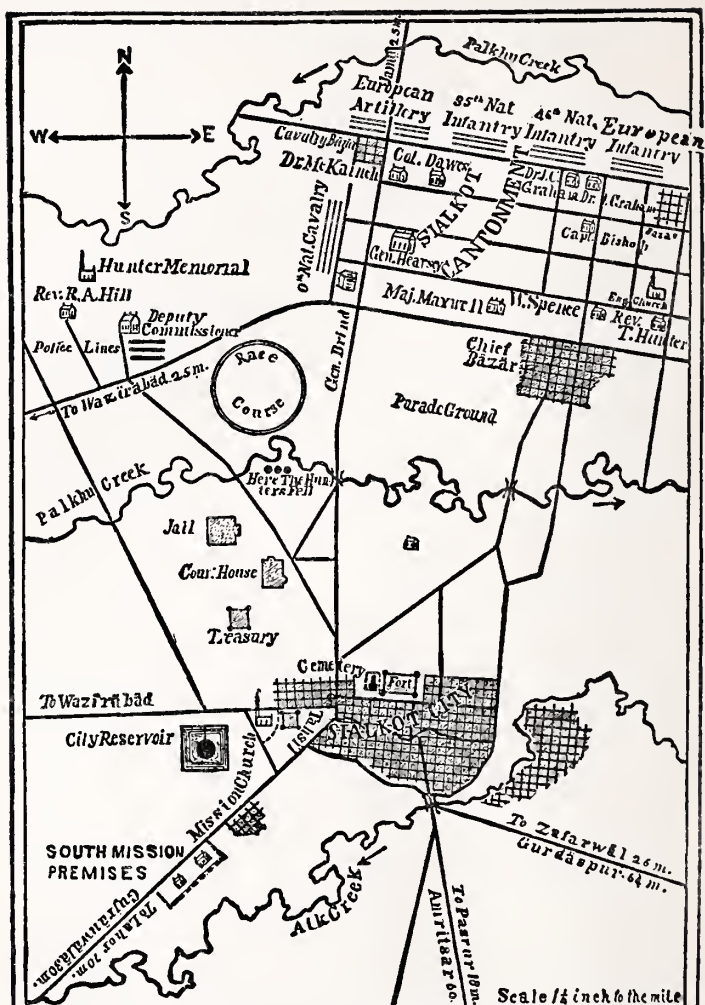
H. MONCKTON.

“A little later on, the same morning, another friend wrote to us that the Third Light Cavalry from Meerut had captured the bridge of boats at Delhi; that the Fifty-fourth Native Infantry Regiment at Delhi, being ordered out against them, refused to obey, killed their own English officers, and joined the mutinous cavalry. . . .

“Still a little later came the news that a body of European troops had been attacked whilst at church on the Sabbath—of course unarmed—that the mutiny had extended to other stations, some of them nearer to us; that *women and children were not spared in the general massacre*, and that the same dreadful scenes might any hour be repeated in Sialkot.”

For a detailed description of what followed at Sialkot, the reader must be referred to Mr. Gordon's book, while general histories of the Mutiny may be consulted for detailed accounts of what took place all over India. Here we must limit ourselves to the barest outline of matters which affected the Sialkot missionaries.

That fourteenth day of May was one of awful suspense to the missionaries. Those living at the South Mission Premises (as a glance at the map will show), were far removed for any possible protection by the British forces, whose barracks were on the opposite side of the city. But even within the Cantonment itself safety was



SIALKOT AND VICINITY
TO ILLUSTRATE
THE SEPOY MUTINY OF 1857.

not at all assured, for there were 2,200 Sepoys there in addition to the 900 British soldiers. And these Sepoys might mutiny at any moment. However, feeling that nearness to the British troops would mean greater safety, the missionaries visited the officers in the Cantonment and were assigned, that evening, to the residence of Dr. McKainch, who was away.

Within a few days the slender British force which insured peace at Sialkot, had to be withdrawn to carry out the military plans projected for the suppression of the mutiny at Delhi. Sir John Lawrence invited all to seek safety within the fort at Lahore, seventy miles south of Sialkot. Few, however, availed themselves of this invitation and warning, for, on the one hand, many British government officials felt that such a movement on their part might precipitate an uprising, while, on the other hand, almost all experienced a reaction of confidence after the first emotions of panic. The next day after the removal of the British troops, Mr. Hunter, the Scotch missionary, urged an immediate departure for Lahore, but the American missionaries were loath to leave just then. A few days later, after a conference, the American missionaries decided that Mr. Gordon should take the women and children to Lahore, and that the men should follow shortly after. The Scotch missionaries

**Without
Protection**

were invited to accompany the party, but, this time, it was they who declined. The Americans, however, went forward with their plans and reached Lahore safely. Mr. Gordon's little boy had had a severe attack of fever. This, with the exposure incident to the journey from Sialkot, resulted in his death, on July 11th,—the first death in the mission circle. The parents were bending over the couch and life was just leaving the little body when the Rev. G. O. Barnes, of Lahore, entered the room and read with deep emotion the following letter:

“BRETHREN :—The Sepoys in Sialkot have mutinied ! General Brind, the commanding officer of the station ; Dr. J. Graham, the superintending surgeon ; Dr. J. C. Graham, the civil surgeon ; Captain Bishop, and poor Mr. and Mrs. Hunter and their babe, have all been murdered.”

**Story of the
Tragedy**

To refer only to the death of Mr. and Mrs. Hunter, the Scotch missionaries, it should be noted that on July 8th they left their residence in the Cantonment and moved into Mr. Hill's house, which was but a quarter of a mile away from the Deputy Commissioner's house.* There remained no advantage in living near the barracks, for all British troops had been withdrawn. While the Thirty-fifth Native Infantry

* See map, p. 192.

had also been ordered away, there remained the Forty-sixth Native Infantry Regiment and the Ninth Cavalry. If these revolted, the Cantonment would be the place of greatest danger. One place only presented any sort of refuge; that was the fort, which overlooked the city.

It was arranged to keep a watch at the Deputy Commissioner's house, and at the first sign of revolt, to warn the Hunters. The watch, however, failed to accomplish the desired end. On the morning of the 9th, the mutinous soldiers opened the city jail and let loose a number of desperate characters. The Sepoys of the Ninth Cavalry then openly revolted and went about shooting every British officer they could reach. Hurmat Khan, a man of great size and strength, who had been a professional flogger at the Sialkot Court House, and had shortly before been dismissed, was a leader in the sedition.

It seems that the Hunters, discovering for themselves that the mutiny had broken out, started to drive from Mr. Hill's house straight for the fort. This led them by an open road in full view of the jail, from which criminals were being liberated. "When the desperadoes saw Mr. Hunter's conveyance passing, one of them said to another, 'Yonder comes a carriage load of the English; who will go and kill them?'

Others said, 'That is the *Padri Sahib* (missionary) and his family; they have done us no harm; our quarrel is with the government.' After a brief discussion of this kind among themselves, no one else being willing to shed innocent blood without cause, Hurmat Khan went himself to do the murderous deed. Meeting them a short distance northeast of the jail, just after they had crossed the dry bed of Palkhu creek on their way to the fort,* he first shot Mr. Hunter, then cut down Mrs. Hunter with his sword, and finally killed their child, and left them weltering in their blood upon the ground." † So died these Scotch missionaries, with but a brief half year elapsed since their arrival on the field. In one of his first letters home, after reaching Sialkot, Mr. Hunter had written—were his words prophetic of the end?—"We go forth in sorrow, bearing with us the precious seed. The sowing may perhaps be *all* our work; we may not in this world be able to point to a single convert." ‡

On the evening of July 9th, the rebels marched out of Sialkot eastward, with Delhi as their ultimate goal. Nine miles from Gurdas-

**Prophetic
Words**

* The place where they fell is marked on the map, p. 192.

† A. Gordon, "Our India Mission," p. 148.

‡ H. F. L. Taylor, "In the Land of the Five Rivers," p. 15.

pur, they were surprised by Colonel Nicholson and his movable column, and defeated. Thrown back in confusion upon the Ravi River, which had swollen since their crossing, many were killed and others were drowned. It is not believed that any of them succeeded in reaching Delhi.

When we remember that of the English who remained in Sialkot, there were about one hundred men, women and children, and that, after all, only seven were murdered on that fateful July 9th, some explanation will be needed. This low mortality is due, in part, to the fact that the Forty-sixth Infantry refused to join in the murderous proceedings, and even protected its own officers and their families. Furthermore, in more than one instance, household servants, both Moslems and Hindus, assisted their masters and their families to places of hiding and safety. And finally, we need to remember that the common people did not mutiny, but only the soldiers. The village people did come in to loot the European houses, but beyond this they did not go.

Mission Work Resumed

In another chapter, the effect of the Sepoy Mutiny upon the political development of India

**The Mission
and the
Mutiny**

has been considered. So far as it directly affected the United Presbyterian Mission, it resulted in the suspension of missionary work between the spring and autumn of 1857, and the destruction of some mission property in Sialkot. The Government, however, made good these property losses. In the fall, the missionaries resumed aggressively missionary work.

First Fruits

October 25th, 1857, is a date to be remembered by all interested in the development of the Mission. On that Sabbath day, two men, the first fruits of missionary service, stood up together to receive baptism. The positions occupied in Indian society by these two converts gave a significance to this service, which only those acquainted with the meaning of the Indian caste system will appreciate. One, Ram Bhajan by name, was an educated high caste Hindu. The other, Jauhari, was an aged ignorant member of the despised Chuhra class of outcastes.* Thus, at the first accession to the Church, the future of the Mission's work was fully safeguarded against the evil which characterized Romish missions,—that of permitting within the Church caste distinctions. Thus, too, did God grant, at the outset, in these two converts, His pledge of success among the low

* For description of Chuhras, see pages 53, 228, 229.

and degraded at the bottom of Indian society, and the low and degraded at the top of Indian society.

A church building which was much needed in Sialkot, was at last completed, all the funds for this having been secured in India. On August 14th, 1859, this church building, the Mission's first, was dedicated.

The Mission school for non-Christians in Sialkot, continued to be well attended, although the avowal of Bal Krishn, one of the Brahman boys, of himself as a Christian, brought the attendance down, temporarily, from ninety to fifteen. This young lad withstood severe opposition confessing Christ, but subsequently the Mission lost sight of him entirely.

The Orphanage, which had come through the Mutiny with three pupils, increased rapidly, as the government occasionally brought to the missionaries girls rescued from immoral institutions, and more frequently turned over famine children and the children of parents who were being committed to jail for long term sentences. In 1863, the boys' department of the Orphanage was transferred to Gujranwala.

During this decade, also, on the 7th of January, 1859, Messrs. Scott and Swift were ordained by the Sialkot Presbytery. They were therefore the first of a long line of natives or-

dained for the ministry in the native Church in India.

The work of itinerating, so distinctive a characteristic of the Mission in India, was carried on chiefly through the aggressive work of the native minister, the Rev. George W. Scott. It was through this work that Gujranwala, then a city of some 19,000 souls and the center of a district of some 600,000 souls, was finally selected as a new main station. In 1863, the Rev. James S. Barr, who had now been two years in the country, together with the Rev. Mr. Scott, was appointed to occupy this important station permanently.

**The First
Decade**

The first decade of the Mission's history closed, with a good showing in every direction, save for two considerations. The health of the missionary force was seriously impaired and financial support by the Home Church had become greatly limited. In 1864, Messrs. Gordon and Stevenson, and their families, with Miss Gordon, were all compelled to leave the country. As the Rev. Mr. Hill had left in 1860, and the Rev. James S. Barr was the only reenforcement received, the Mission was left in the sole charge of the latter, who had been on the field less than three years, and the foreign missionary force was actually weaker numerically than when the Mission was founded.

Furthermore, the support of the Home Church had become so seriously reduced, that for a while the Sialkot Boys' School and the Orphanage were closed, and even itinerating work was suspended for lack of funds.

YEARS OF TRIAL AND TRIUMPH (1865-80)

In so brief an outline as is here permitted, few details can be given. The dominating characteristics of certain periods can alone be indicated. The next period, one of fifteen years, requires the double characterization of Trial and Triumph.

There was trial both in the sense of limitations and in the sense of experiment. In the sense of limitation, we would refer again to the deplorable reduction in the missionary force, which continued for almost a decade before the full complement of ordained foreign missionaries, which the Mission had in 1862, was restored. We may realize how heavy was the burden and how trying was the situation when it would wring so passionate an appeal as we read in the Report of the Mission to the Assembly of 1869:

Limitation

“Had our loved country shown the same indifference to keeping up her effective force during the rebellion, that the Church

has shown toward the Mission, her efforts would not have been crowned with such signal success ; nor could she now show that the dark stain of slavery had been blotted out. During the eighteen years this Mission has been in existence, what has been the burden of annual reports but the cry of want of men and means adequate to the work ? When, a few years since, the cry went forth that but one American missionary was left in the Mission, and he the youngest and of least experience, what did the Church do for its relief ? Was there an instant response to a call for help ? Of all appointed during the following years, but two cheered us with their presence. Where three had been called away, two were sent to fill their places. Last year the General Assembly broke up with loud promises of reencorements to this Mission. To one without experience of the past, the year seemed fraught with the highest hope. It has passed with the usual result,—no one has come Why is this ? It cannot be from ignorance of duty. It cannot be that the field is not ready for the harvest,—that souls are not perishing for lack of knowledge Is it because of felt unfaithfulness in your missionaries here ? If it is, do not mete out on the perishing heathen our want of zeal, but send us true, earnest, faithful men—men who will view as the small dust of the balance, the comforts and enjoyments of civilized life—who will struggle to forget the intellectual joys of ministerial life at home and use all their powers to win heathen souls to Christ.” *

Experiment

But this period was also one of trial in the sense of experiment. A number of missionary methods were “tried out;” some were found worthy; others were found unwise and were abandoned.

One policy which was abandoned after sev-

* Annual Report of Board for 1869, page 18.

eral years of testing, was that of giving aid to converts. In our land where no particular stigma attaches to becoming a Christian, and practically no financial or social disadvantages are involved, a harsh and sweeping judgment may be passed upon the whole question. To missionaries in India, however, in those early days, it seemed a cruel and even inhuman thing to ignore altogether the problem of subsistence even, which conversion to Christianity brought upon the new convert. The religious and social system of India was such, that the most bitter hatred was displayed toward any one forsaking his faith. "This hatred," says Dr. Gordon, "was shown by refusing to give him food or water, forbidding persons to sell anything to him, turning him out of house and home, depriving him of his just share of his father's property, setting his wife and children against him, cutting him off from all communication with them, raising a mob against him, beating him, threatening his life, shutting him up without food in a dark room, conveying him away in the night to parts unknown, administering poison and other similar treatment."

Several courses were followed in endeavoring to meet the need. At first the missionaries gave help outright to such persecuted inquirers; but this was soon discontinued. Then, they endeav-

**Helping
Converts**

ored to engage them at regular wages in their own households or in mission employ, but this method soon found its own limitations. Then, the Industrial School was opened at Sialkot, to teach the native converts *to work*. At first, this method seemed to be successful. A layman was brought from America, Mr. James W. Gordon, to superintend this work. Family soap, saddle soap, spirits of turpentine, rosin, mould-candles and purified lamp-oil were manufactured. The Report of 1866 said of the institution:

“The school has prospered beyond our expectations. . . . It is no longer an experiment.” The Report of 1867 said, “Eighteen men have been employed during the past year, of whom nine were Christians, eight inquirers, and one a pretending inquirer. There is a general willingness to work. . . . As it (the school) has grown from an acorn to a comparatively strong oak in the first seven years, we cannot say what strength it may attain in the next seven, nor how much good may result from it.” Yet in the Report of 1872 we read, “So far as the support of native Christians is concerned, the Industrial School has utterly failed; and in one point especially, where it should have done the most,—the training of orphan boys,—it has not been of the slightest assistance.” So the school was discontinued. It

would not be a fair inference to say, that the experiment decided the general question of industrial schools, for other missions have found this method most successful, and the India Mission to-day is operating industrial schools successfully.

Another method followed was the rental, at Zafarwal, in 1867, of two hundred acres of land, and then its sub-rental, during subsequent years, to native converts or inquirers of the farming class, whose landlords had ejected them because of their interest in Christianity. This plan was launched during the days of religious interest among the Megs and seems to have afforded relief to a few. Yet the Report of 1875 says: "As far as we can see at present no benefit will be gained by continuing the arrangement. . . . As far as our experience and observation go, efforts at colonizing native Christians, of separating them from others, have failed." So this plan was also abandoned. Even the Girls' Orphanage at Sialkot was closed in 1871; the reason here, however, was that the country, having been spared from famine experience, enjoyed such material prosperity that few children were cast off by their parents, and there was no real need for this institution.

The Mission was also making trial of the school for non-Christians. One had been taken

**Mission
Farm**

**Schools
for non-
Christians**

over at Sialkot, and although closed for lack of funds in 1867, it was reopened two years later. Its enrolment stood between 200 and 300. In 1868, a similar school for boys was opened at Gujranwala, and here the enrolment the very next year was 350, while at the end of the period there were 900 enrolled. It was possible, in these early days, before Government supervision had gained the dominating influence which it possesses to-day, to surround these schools with a strong Christian missionary atmosphere. Instruction in Christian truth was given every day, and, at Sialkot, every boy was required to attend the Sabbath service. It was the Mission's insistence upon this last requirement that prevented the union of their school with that of the Scotch Mission in 1875. The aims were highly evangelistic: "If we are properly supplied with men and means," wrote Mr. Barr from Gujranwala in 1875, "we hope at no distant day to gain complete control of education in the city, and leaven the teaching, which is now practically infidel, with the truths of God's holy Word." To this end, we find the amount of vernacular teaching reduced and that of English increased, because they could not secure adequate vernacular literature which was true in religion and pure in morals. "This arrangement," wrote the missionaries, "does not

meet with the approval of the educational authorities in the Punjab; but what of that, when we feel we are thus more effectually enlightening the minds of our pupils, and leading them to Christ."

These schools seem to have justified themselves as missionary agencies, for we read of the Gujranwala school in 1875, "If the religious inquiry existed in any school in America that is showing itself in the Gujranwala mission school at present, it would be called a *revival*. We have never seen anything like it in the school before. We have no doubt that if it were not for the persecutions the boys would have to meet, and the sacrifices they would have to make, one-third of all in the school would publicly profess Christianity." The next year the school was able to see the first fruits of its labors in definite conversions and professions. Two high caste boys were baptized. One of the boys lived in the city. The opposition which he had to face might well explain why many open professions could not be expected at the school age. The parents of the boy "created great excitement by their lamentations. Followed by a great crowd, they came running with loud cries to the mission premises, in search of the boy. When he went home he was beset on all sides, and entreated to renounce his profession. When

he would not, he was renounced by father, mother and wife,* and driven from his home." Would many school boys in America confess Christ at such a cost?

**Secret
Disciples**

With the girls, open profession of Christ was still more difficult—indeed, impossible. Yet, that there were real conversions, may well be believed. In 1876, for example, the case of a Hindu woman is cited. She had gained a knowledge of Christian truth in the school. After her marriage she took her Testament with her to her new home, and read it to the heathen neighbors. Her own Hindu mother's account testified to her Christian faith at her death, which followed soon after. Seeing her mother weeping, she said, "Do not weep for me; look at me, I am not weeping; I am happy. All that has been taught me about Jesus, the Saviour of sinners, comes to mind now, and I believe it all." If, in a sense, the educational work of this period was on trial, it vindicated itself and contributed to the Mission's triumph.

**New
Stations**

But the Mission had undeniable triumph in other directions also. The opening of new main stations may be mentioned here. Sialkot, opened in 1855, and Gujranwala, in 1863, belonged to the record of the first decade of mis-

* Marriage is at a very early age in India.

sionary work; but in 1872, of this period, the Rev. Andrew Gordon was sent to Gurdaspur, which had been already visited on itinerating trips; and in 1876 the Rev. T. L. Scott opened up Jhelum as a main station; while still later, in 1880, Zafarwal, which had long been visited on itinerating tours, was formally occupied as a main station by the Rev. James S. Barr.

It will not be possible to follow the movements of individual missionaries in so concise a history as this, but those of this early period may well be named. The period opened with only the Rev. James S. Barr and wife on the field. In 1866 Miss Elizabeth G. Gordon returned to India. Newly appointed missionaries reached India as follows: Mr. James W. Gordon, the industrial superintendent, and his wife, in 1866; the Rev. Samuel Martin and wife, in 1867; Miss M. E. Welsh (who only remained until 1872), and Miss Eliza Calhoun, in 1870; the Rev. J. P. McKee and wife, in 1871; the Rev. T. L. Scott and wife, in 1874; Miss Elizabeth McCahon and Miss Cynthia E. Wilson, in 1875; and Miss Rosanna A. McCullough, in 1880.*

New
Mission-
aries

Two religious movements belong in large part

* The dates given are those of arrival on the field, not of appointment in America.

to this period of the Mission's history, and call for more extended notice. There was trial and triumph enough connected with both movements, although triumph outweighed trial. One movement was the awakening among the Megs; the other was the Chuhra movement.

The Meg Awakening

The Meg Movement.

"In the northeastern part of Sialkot civil district and the northwestern part of Gurdaspur, there is a tribe of Hindu people called Megs. Their ancestral occupation is weaving, but, owing to the importation of foreign cotton goods, their trade is not as profitable as it was in former days, and they are now largely engaged in farming. They are physically a fine race—not generally as robust as some of the other Punjabi races, but well formed—with good, regular features and generally more intelligent than those of other low Hindu tribes.

"Our Mission was brought into contact with them in the early days of its history. In the village of Jandaran, east of Sialkot about twenty-four miles, many of them had become dissatisfied with their religion and were seeking for something better. A traveling fakir stopped in their village some time, pretending to teach them how to find God. He turned out to be a

ghalab-dasi (atheist), and after some time they refused to retain and support him as their *guru* (religious teacher). Shortly after this, in 1859, a Christian, wandering as a fakir, came to our Mission, and, being given some support, went out preaching Christ, as he was able. His name was Joahir Masih, and he could read. In his wanderings he came to this village and found some of these Megs grinding sugar cane, and as is the custom with some fakirs, he sat down and commenced to read to them from the New Testament. After reading a short time he explained what he had been reading about Christ. They were much interested and invited him to stop with them in their little travelers' rest-house. They kept him reading and teaching them for several days. He reported the interest of this people to the missionaries and they soon visited them. They were kindly received, and at one visit by the Rev. G. W. Scott, a native minister, a wedding was in progress and many hundreds of Megs from distant villages were there, and he had a good opportunity of preaching Christ. One or two of them were so much interested that there was great hope of their coming out and confessing Christ, but their tribal timidity hindered them. It was learned afterward that one of them (Pipo) died confessing Christ. Several years passed with only one

or two visits, but none of them came out on Christ's side."

**Meg
Inquirers**

We now pass to the summer of 1865. Mr. Barr was the only missionary on the field. One day there came to his door a number of men. They said they represented the Megs of Jandaran. They made known the object of their visit. They soon showed that they had not come on a purely religious errand. They were being oppressed by the land owners of their present village, and as weaving was not a possible occupation for all of them, they wished to migrate. If the missionaries would assist them in getting land, they would place themselves under their religious instruction. They related how Pipo, who had heard the Gospel from Joahir Masih and Mr. Scott five years before this, died confessing Christ and urging all his friends to go to the missionaries and learn of Him. The missionary explained to them that he had no land to give them, but that he would be glad to help them in any way he could. The whole afternoon was then spent in unfolding to them further the Gospel which their relative, Pipo, had been urging upon them. After they were gone it was arranged that the native minister, Mr. Scott, should follow them up and do what he could to foster their slight interest in the new faith. He went to them again and

again. Meanwhile, they secured land from a large land owner of Zafarwal, and a number of them removed to that place. As a result of Mr. Scott's visit and, perhaps, back of that, of their relative Pipo, two of these Megs, Kanaya and Bhajna, became deeply impressed. They resolved upon an open profession of Christ. Slipping away from a marriage feast at which their entire family connection had gathered, they went to Sialkot to be baptized by Mr. Scott. Learning where they had gone, a select force was sent after them. The Meg delegation did everything to win them back. "At first they tried to reason Kanaya and Bhajna into returning. Then they offered to give them money. Next they resorted to humble entreaty, taking off their own turbans and casting them down at their feet, falling down before them in a most abject manner. Again, they appealed pathetically to their love of home and friends: 'Your gray-headed father and mother,' they said, 'are now weeping for you. How can you break their hearts, and bring them down to the grave with sorrow? Your families are desolate. How can you thus leave them to go to destruction?' Finally, they burst into a furious rage, and were restrained only by fear from using violence.

"Whilst the constancy of those two young

**Enduring
Persecution**

disciples was being put to this severe test, Brother Scott took Clement and all the other Christians into a room and prayed for them. The ordeal to which the faith and love of the converts was subjected was terribly severe—too much so for unaided human nature, for when they were told that their old gray-headed parents were weeping and sorrowing after them they were greatly troubled. But the Lord stood by them; and after recovering the mastery over their feelings, they answered frankly, 'If we were even to die for it, we will not leave Christ; and we desire that you also believe on Him; for if you do not, you cannot be saved.'

"After a few days they besought Mr. Scott to administer to them the rite of baptism. As long as a convert neglects or postpones this ordinance, the heathen count him as belonging to their own ranks. It matters not so much what he may say; he may talk and preach like a Christian, yet as long as he does not publicly comply with Christ's command by receiving baptism in the name of the Father, Son and Holy Ghost, his moral inheritance is not with Christ, but against Him; he does not fully confess Him before men; he does not bear reproach nor take up his cross. It would be an easy matter to build up a large Church in India if baptism were treated as an unnecessary thing (as

has sometimes been the case), but such a Church would not be one that honestly confessed Christ, taking up his cross and bearing his reproach. In the light of these things we can easily understand the importance attached to baptism, not only by missionaries, but by all true converts.

"A convenient day in November, 1866, was set, when Kanaya, Bhajna, Abdullah and three others were formally and solemnly received into the Church; and we can well appreciate their feelings on this joyful occasion, as expressed by Bhajna, who had loved Jesus for seven years. He said: 'The great desire of our hearts is at last fulfilled; we have now given ourselves up to Jesus Christ.'"

**A Day of
Rejoicing**

The subsequent experiences of these two converts form a story of wonderful interest, for which there is not room here, but they are most interestingly set forth in more than one hundred pages of Gordon's "Our India Mission."*

Persecution

The young girl to whom Bhajna was betrothed, and with whom he was deeply in love, was kept from him, and, though he made repeated attempts to win her, he lost her forever. Kanaya was a married man and had four children. His wife and all the children were carefully guarded by the non-Christian Megs to

*See pages 231-378.

prevent his gaining possession of them. Had his wife been favorable to the faith her husband had embraced, means could have been found for reuniting the family, but, while willing to receive her husband back, Kanaya's wife had not reached the point where she was ready to break with all her relatives and confess Christ. Doubtless she cherished the hope that her husband would return to his former faith. After exhausting all peaceable means of gaining possession of his wife and children, Kanaya resolved to try legal compulsion. His wife had secretly agreed to this method of procedure, as it would relieve her of blame for leaving her relatives, and yet it would reunite the family. The legal decision had scarcely been rendered in favor of Kanaya when the non-Christian Megs spirited away the wife and children, and when Kanaya went to his former home to claim his family only a scene of desolation and an empty house greeted him. Months passed without his being able to locate them. At last, trace of them was discovered. They were in Kashmir, several days' journey away, and under the power of an independent native ruler. How Kanaya took his life in his hand and visited "the Tiger's Den," to plead for the restoration of his wife and children; how he stood before kings and judges and witnessed a good confession for his

Lord; how he failed once and again, but went armed the third time with a *hukam* (order) from the British government in India; how the promises of his Lord were fulfilled to him, and in the midst of great straits it was given him what he should say; how even dreams, disturbing his persecutors, caused them to incline favorably to his request; how he who had gone forth alone in tears came back rejoicing, bringing his long lost family with him, arriving at Scottgarh* on Sabbath, just as the morning service was closing; and how, finally, the faith of the native pastor, which had claimed this victory from the beginning, and never faltered through all the dark days of delay, was able to point his hearers to the prayer-answering God, as the Christians broke forth in shouts of "*They have come! They have come! The children and Kanaya have come!*"—all this, and much more, is related by Dr. Gordon in his book.

Prayer
Answered

As the years rolled by, many other Megs accepted Christ and were baptized. The enemy did stir up continued opposition. "To counteract the influence of Christianity. The non-Christian Megs sent over into Kashmir territory for a noted *guru* (religious teacher), among them, and had meetings whose object was to

* Near Zafarwal.

enforce a strict adherence to their Hindu customs. Yet, with all their efforts and all their bitter enmity, they could not hinder God's work. From time to time, one and another came out on Christ's side."

The Meg converts were organized into the Zafarwal congregation in 1879. Kanaya and Bhajna were chosen and ordained its first elders.

The Chuhra Movement

Beginning with one

"In a village three miles southwest of Mirali," says Dr. Gordon, in describing this movement, "there lived a man of the low and much despised Chuhra tribe, by name Ditt, a dark little man, lame of one leg, quiet and modest in his manner, with sincerity and earnestness well expressed in his face, and at that time about thirty years of age. The business by which he earned a scant subsistence for himself and family was the buying up of hides in the neighborhood and selling them at a small profit to dealers." This was the man with whom the movement began. He heard the Gospel from a Christian convert of much higher social rank, who, in many respects, was a "weak brother." However, the latter won this low caste man and brought him to Rev. Samuel Martin for baptism. The unusual feature of the case was that

here was a man who wished to be baptized a Christian and then wanted *to go back* to live among his people. The missionaries had met with the opposite course so long that some had come to think that it was *not possible*, perhaps, for a man to go back after baptism to his former calling, and others had come to believe that it was *not advisable* for the new convert to leave until he had received some extended instruction. Here, however, was a new situation, and the outcome was that the man was baptized, and, after baptism, returned to his home.

"Ditt had five brothers, who, with their families, numbering about sixty persons, all lived in Mirali and adjacent villages; his personal acquaintance also, beyond the circle of his relatives, being numerous in that region. As he went about among them from village to village, while attending to his business, he not only let it be known that he was a Christian, but also invited friends and neighbors to come and believe with him upon his newly-found Saviour.

"His own relatives, according to the Scriptures, were first and fiercest in manifesting their resentment. Banding against him, they held indignation meetings, some saying ironically, 'Oh, ho! you have become a *Sahib* (gentleman)'; others, 'You have become a *Be-iman* (one without religion).' His sister-in-

Opposition

law assailed him with, 'Alas, my brother, you have changed your religion without even asking our counsel; our relationship with you is at an end. Henceforth you shall neither eat, drink, nor in any way associate with us. One of your legs is broken already; so may it be with the other.'

"To these jeers and reproaches showered upon our humble convert by the whole circle of his relatives, he meekly but stoutly replied, 'Very well, my brethren; if it pleases you, you may oppose me and load me with reproaches and abuse; but your opposition will never induce me to deny Christ.'

**The Leaven
Works**

"In August, 1873, some three months after Ditt had made a public confession of his faith, he enjoyed the great pleasure of seeing his wife and daughter, and two of his near neighbors, turn, on his invitation, to Jesus as their only Saviour; and after instructing them to the extent of his ability, he, notwithstanding his lameness, joyously accompanied them on foot to Sialkot, a distance of full thirty miles, for the sole purpose of introducing them to the missionaries. Mr. Martin, after satisfying himself as to their knowledge of Christ, their faith in Him as their Saviour, and their purpose to obey His commands, baptized them, after which, following



CONGREGATION OF VILLAGE CHRISTIANS

This is a group of Christian converts from the Chuhra people. The pastor, in the center, is a convert from Mohammedanism.

the example of Ditt, they immediately returned to their village homes.

"In February, 1874, this diligent and successful evangelist, by no means limiting his labors to his kindred, but widely extending his influence, escorted to Sialkot as trophies four more men from his neighborhood, who, in like manner, being received into the Church, returned immediately to their villages. One of these, Kaka by name, a resident of Mirali, and the first male convert from among Ditt's own relatives, heartily joined his active friend in aggressive work, publishing among his idolatrous neighbors the glad tidings of a Saviour for lost sinners.

**The Circle
Widens**

"From this small beginning in the neighborhood of Mirali, in 1873-74, and from like beginnings elsewhere, which remain yet to be described, the glorious Gospel spread steadily from house to house and from village to village, new converts as they joined the Christian ranks uniting with the old in telling the glad tidings of a Saviour of sinners, Friend of the poor, and inviting their heathen neighbors to 'come,' until the movement embraced within its benign and saving influence scores of villages and hundreds of families."

Having presented this account by Dr. Gordon of the beginnings of the Chuhra movement, we

leave it to another period of the Mission's history to reveal the extent to which this movement grew.

Viewing the development of the Mission from the vantage point of its Quarter-Centennial Anniversary, what do we find:

Five main stations occupied—Sialkot, Gujranwala, Gurdaspur, Jhelum, and Zafarwal.

A force of five American ordained missionaries and their wives, together with four unmarried women missionaries.

Two native ordained ministers, and six regularly organized congregations—Sialkot, Gujranwala, Pathankot, Gurdaspur, Pasrur and Zafarwal.

A native Church membership of 337, of whom 44 were added on profession of faith that year. If the contributions of this Church, 259 rupees (about \$130 then) seem small, we may quote the brave and true defense of one of the Mission's Reports, "Small, seemingly, but did the Church at home give the same proportion of her means, how much her foreign laborers would rejoice! Who give monthly one-eighth of their income? This is the lowest we receive from our poor Christians."

And we find the great methods of Indian missionary work in operation: the Literary, with book distribution by missionaries and na-

tives, and with the first controversial writings of that gifted native preacher, the Rev. George L. Thakur Das; the Evangelistic, with its bazaar preaching, its itinerating, its congregational services, its zenana work; the Educational, with its Theological Seminary, its schools for boys and for girls, for Christians and for non-Christians, with an aggregate enrolment of 1,903 pupils; even the Medical method has at last put in an appearance in the form of a Zenana Hospital, established as an experiment by Mrs. S. E. Johnson and Miss E. Gordon, in 1880.

If the pathway which leads up to this Quarter Centennial Anniversary is one of trial and labor, the goal reached is indeed one of triumph and success.

RECENT MISSIONARY WORK

“When the man went forth eastward with the line in his hand, he measured a thousand cubits and he caused me to pass through the waters, waters that were to the ankles.

“Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees.

“Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins.

“Afterward he measured a thousand ; and it was a river that I could not pass through ; for the waters were risen, waters to swim in, a river that could not be passed through.”—*Ezekiel's Vision of the Healing Waters from the Temple.*

VII

RECENT MISSIONARY WORK

THE Quarter-Centennial Anniversary of the Mission's establishment marks the end of the last chapter's survey. It falls to this chapter to sketch, in outline at least, the Mission's development up to the present time. In considering the history of this extended period, it will be an aid to memory at least, and probably will give clearness to the picture, if we divide these twenty-nine years of history into three periods. The first will be a Period of Great Accessions.

PERIOD OF GREAT ACCESSIONS (1881-1893)

If the native Church membership was 1373 at the beginning of this period, it had advanced to 8033 by the close of 1893,—a growth of 585 per cent. during thirteen years, while the number of accessions in a single year (1886) reached 1934, and twice, during this period, the

**Period of
Great
Accessions**

accessions of a single year exceeded the total membership of the Church at the beginning of the period. The period could well be described, therefore, as one of great accessions.

**The Low
Caste
Movement**

These accessions, however, were for the most part from the low caste, or out-caste, Chuhras; and the entire movement precipitated great debate and discussion in this mission, as it did also in other missions in India. On the one hand, there were some, in other missions, who were opposed to baptizing Chuhra inquirers, doubting the sincerity of their motives and questioning their fitness. Since it was to a great extent true that these low caste people were gainers, socially and otherwise, by becoming Christians, it was practically impossible to prove, to the satisfaction of those who raised such objections, that the motive of the Chuhras in seeking to be baptized was a sincere desire for the Gospel, instead of a mere desire for the temporal blessings which the Gospel brought to them. Furthermore, it was equally impossible in the very nature of the case to satisfy the objection made to the Chuhras on grounds of intellectual unfitness. So enslaved were they to their Indian masters, that it was only for a little time, at the meal hours or after dark, that they could

give themselves to the instruction of the Christian teacher, while, on the other hand, the movement was so wide-spread that no mission had available a force large enough to impart to these low caste inquirers any instruction, save the most elementary.

At the opposite extreme were a few foreign, but a large number of native workers, who were inclined to wholesale baptisms with no adequate discrimination or examination.

It was a trying problem. "It is difficult, if not impossible," wrote one missionary, in a printed Report, "to bring a people into the Church with such degrading and filthy habits as these people have. We feel that this sounds somewhat like the old Pharisee, but we cannot help the sound; the facts are different. These people eat carrion like vultures, and the rest of their habits correspond with this. It might be thought that it would be an easy matter to make them stop the practice, but we have tried it and find that it is not. It is just as easy to make a confirmed drunkard give up his wine. . . . The above, while they are reasons for more work among this class, are also reasons, we think, for keeping them out of the Church, except on clear evidence of their conversion and ability to resist their degrading appetites."

**A Trying
Problem**

That some mistakes were made, especially by native workers, is suggested by the fact that the Mission subsequently authorized a distinction between communicants and baptized adult members, and put into the latter group some whose conduct and religious knowledge were regarded as deficient.* One missionary, writing of some of the latter class in his district, went so far as to say, "They are still in the practice of their heathenish rites. There is just the same hope for them as for any other heathen, except that they have, as they think, tried Christianity and are not satisfied. They are not Christians and never were."

**Power of
Gospel**

The great body of converts, however, displayed the grace of God to a wonderful degree. In one place, as one, converted from this low caste, was preaching on the street, the *Sirdar* (head man) of the place saw him and said to his companion, "There is a power in the Gospel, whether we can see it or not; there is the living proof of it before us. That man who is standing there was, not two years ago, sweeping our streets, and to have even touched him was

* In many cases, however, those listed as baptized adults were fully qualified, but had had no opportunity to commune.

both religious and social pollution, and he was as ignorant as the donkey which carried away the filth he collected; but now, by the power of the Gospel, he is a public teacher on our streets, preaching to the people."

As the years went by, it became clearer and clearer that the religious awakening among the Chuhras was God's way of using "the weak things of the world that He might put to shame the things that are strong." Toward the close of this period, at a communion service in which he had been assisting the foreign missionary in ministering to converts of this despised class, a native preacher remarked to the missionary. "We were often indeed troubled in regard to these people and had many doubts in regard to them, and even went so far as to say that we feared that the plant set out here was not of the Lord's planting, but now we see and rejoice that we were wrong and we bless God for what He has done and is still doing for His people." This expresses the most settled judgment of the Mission in regard to this mass movement of the Chuhras toward Christianity.

The great accessions of this period laid a burden of supervision upon the missionaries which can scarcely be realized. At the begin-

**Burden of
Supersti-
tion**

ning of the period there were 22 main and sub-stations to be visited, while at its close there were 67 stations with a total of 545 villages, in which there were Christians, to be visited. Itinerating became more prominent than ever, and more systematic. And such itinerating was done by unmarried women missionaries as well as by men, for the women converts needed instruction in righteousness even more than did the men. The new situation also called for some form of organization which might take the place of Church organization where the latter did not exist. Following an Indian custom of village rule, the Mission instituted *panchayats*, or local ruling committees, to oversee the conduct and life of Church members. Of these committees, one missionary wrote, "The *panchayat* practically constitutes a session exercising sessional powers, and we hope, when the time comes for the organization of congregations, that the *panchayats* will be fully qualified for the office of eldership. In one village where there are about one hundred names on the roll, only twenty-five were admitted by the *panchayat* to the Lord's table. . In another of about the same number, only sixteen, and in another still, only one man was allowed to commune. The ground of this action was a quarrel, in which all were more or less concerned."



MISSIONARY ITINERATING

District missionaries spend the winter months in camp, touring among the villages, teaching the Christians and preaching to non-Christians.



PASRUR WORKERS AT DINNER

Each month the preachers and teachers of the district come in for their salaries and for a day of prayer and conference. Some walk as far as twenty miles. On this day they are the guests of the missionary in charge.

It was during this period also that the Summer School became a recognized and effective missionary agency.

If the large accessions from Chuhra ranks occupied so large a part of the Mission's time and attention, it must not be thought that work in other directions was neglected. On the contrary, successes in one department tended to quicken activity in other departments, either through rivalry or because of the inter-relation of the different departments.

The need for trained native Christian workers became emphasized as never before. Several institutions were developed or enlarged with the hope of meeting this need. One which has held a large place in the life and work of the Mission ever since, was the Christian Training Institute for boys. It was first organized in 1881, but the next year it was really established on its present location by the purchase and use of the house and grounds which had belonged, in the days of the Mutiny, to the Deputy-Commissioner.* In 1887, the present large main building was erected. The curriculum of this School would about correspond to what we would call a college preparatory school. During the period with which

**Trained
Workers**

*See map on p. 192.

we are dealing, this School contributed some sixty-eight workers to the service of the Mission.

A similar institution, though for girls, was the Girls' Boarding School, started in 1879 as a Girls' Orphanage, but enlarged to a general boarding school two years later. Its curriculum was necessarily made more elementary, as the education of girls was still a new thing. The aim was to train up those who would become Christian workers among women, or who might, in marrying, lay the foundation for a Christian home life in India.

The Theological Seminary, established in 1877, and which had already given training to some of the strongest men in the native ministry of to-day, took more definite form during this period, as the Mission allowed it to engage for the first time the full time of a missionary. Dr. Robert Stewart took up in 1882, in a most painstaking way, the laborious task of working out a theological curriculum and an equipment of text books suited to the theological training of young men who were to become leaders in the native Church in India.

Among the new developments of this period, two are to be noted especially. One was the opening up of medical work. In the closing year of the former period, the informal medical

work of the Zenana Hospital was noted. In 1886, however, Dr. Maria White, the first regular medical missionary of the Mission, reached India and a hospital was opened by her in Sialkot in 1888. Before the period closes we find the work at Sialkot touching 17,833 lives, while Dr. Sophia E. Johnson is carrying on a parallel work at Jhelum which ministers to 14,712 patients.

The other important development was the transfer in 1891 of the Rawal Pindi district from the Presbyterian to the United Presbyterian Mission. This is another signal example of the friendly relations between different denominations on the foreign field. This field had been occupied by the American Presbyterians since 1856, and they now had at that station three mission residences, several school buildings, a church and several other small pieces of property, also an organized congregation with twenty-four members. All of this was transferred (with but a nominal charge of \$10,000 for the property), simply because it was seen that the United Presbyterian Mission was located in a more advantageous position for carrying on this work, than was the Presbyterian Mission, located farther south. The effect was to increase the United Presbyterian mission field by about 4,850 square miles

**Transfer of
Rawal
Pindi**

with a population, at that time, of about 886,164 souls, of whom 70,000 were in the city of Rawal Pindi itself. Important adjustments of boundary lines of mission fields were made also during this period by conference with the Scotch Mission and that of the Church Missionary Society.

**General
Survey of
Growth**

Comparing the condition of the Mission at the close of this period with that at the beginning, how remarkable is the growth! Mission districts have grown from four to ten; where there were five ordained American missionaries, there are now twelve; instead of five unmarried women missionaries, we find twelve, two of whom are medical missionaries; the six organized congregations have increased to eleven; instead of but two native ordained ministers, there are now seven; the native membership has advanced from 337 to 6,960; during this period, also, the chief center of Church membership shifts from Zafarwal to the Pasrur and East Gujranwala districts; the native Church, so long organized as a single presbytery—the Presbytery of Sialkot—was organized, November 7, 1893, into the Synod of the Punjab, comprising three presbyteries, the Presbyteries of Sialkot, of Gujranwala and of Gurdaspur; where there were but 74 schools, with 2,970 pupils enrolled in 1881, there are

RECENT MISSIONARY WORK 237

now 147 schools and 5,860 pupils; and while the contributions of the native Church have advanced from \$259 to \$417, yet more significant is the fact that the Mission has just recently turned its attention to this important matter of liberality and self support, and, before another period has passed, remarkable fruitage will appear. During this period, Reading Rooms, Summer Schools, Hospitals and Dispensaries, all appear among the new methods of work developed by the missionaries.

YEARS OF ADJUSTMENT AND DEVELOPMENT (1894-1898)

As the Mission reports at the close of this period a Church membership of only 5,973 (counting both communicants and baptized adults), as against 6,960 reported at the beginning of this period, several inquiries will naturally be raised. Did the hopeful work of the former period stop suddenly? Were there no more accessions? The answer is, No, for accessions on confession of faith continued to be large: 487—564—698—349—85 for the five years of this period. Was there, then, some great epidemic which swept over the country, ravaging the Church as well as the rest of the

**Adjustment
and Development**

population? Neither is the explanation to be found here.

The explanation is to be found in two directions. On the one hand, this period was one of purging the Church roll and of striking off the names of all such as, after warning and instruction, failed to reveal a genuine allegiance to the Gospel unto which they had been baptized. Some, in the midst of the years of great accessions, had anticipated just such an experience. In 1887, Dr. James S. Barr had written, "I feel that we have a trying and difficult work before us, and we may have a time of declension. The point will be to carry these Christians safely over the next few years. . . . Build up these Christians in the faith; use every means to instruct them that our Master has put in our power; and then, in coming years, gather all this accumulated power, and in Christ's name move on the enemy."

**Coloniza-
tion and
Missionary
Problems**

Yet the chief explanation for the shrinkage in the Church membership lay in another direction altogether: This was the period of colonization. The Chenab Canal,* the greatest irrigation canal in the world, was begun in 1892. This canal struck through the very heart of the Mission's district, and thousands, among

*See description on p. 34.

them many Christians, left their villages to work in government employ, digging these irrigation works. The canal was in practical operation in 1897, and hundreds more left their homes permanently to settle upon the newly opened territory irrigated by this canal. When we recall that about one million people moved into this Chenab Canal region, it may be imagined that among these were many Christians. The testimony of one missionary will suffice; writing in 1894, he said, "I find a great reduction all over the field. The canal which is being constructed by the government is drawing great numbers. Very many take their families and move there because they can earn more there than in their own villages. In several places I have found all the Christians gone with their families, and this has been going on for two years, and has reduced the roll very much, all at once." How vitally the Mission's work was affected by this movement will be seen when the number of "Removals," chiefly due to it, are pointed out. They are high for each year of this period: 1,021—810—935—1,201—902—a total of 4,869. It is true that many of these were restored in later years, as the missionary work extended into the new territory, and such lapsed members were once more discovered and brought into touch with Gospel

privileges; but, for the time, they seemed to be altogether lost to the Church. Because of these experiences and the way in which they affected the Mission's work, this period may well be characterized as one of adjustment.

**Develop-
ment**

But it was also a period of development. As has been indicated, the accessions during this period were large, in spite of the losses which were incurred. And they might have been much larger still, but, on the one hand, the missionaries were now proceeding with great caution, and, on the other hand, the "care of the churches" occupied their full time. Thus in one Report we read, "The strength of our Mission seems to be spent on the building up of the Church, not so much in numbers as in knowledge; in other words, work among non-Christians takes a second place." And elsewhere we read, "In one village I took the names of twelve families, some fifty persons, old and young, who are being taught. Several of the men now readily recite fifty pages of short Bible questions. When they have completed the part of the question book relating to the New Testament and have a few more pages of the part relating to the Old Testament, I have promised to receive them into full membership, if there be no other hindrance. It will be noted that these people have already declared

their faith in Christ and asked to be baptized. This is the general custom in the whole Mission, to hold back candidates for baptism for further instruction."

Development was marked, however, in two other directions, Self-support and Spiritual Revival. The first was greatly advanced by the second, although even at the close of the former period, education along this line had been taken up. In 1889 that clear-sighted missionary, the Rev. J. P. McKee had called attention to the need for the development of this grace of giving: "The Christians in this Province are making little or no effort to make the Church self-sustaining. There is not one church in the whole Punjab sustained by the Christians of the country, much less is there any effort to make the Church self-propagating. It is a fact that when these Christians were Hindus, Mohammedans and Chuhras they supported their own religious teachers. How is it that they cannot do it now? The fact that they do not do it is to me positive proof that there is something wrong that requires to be righted." So the Mission was led to appoint a special committee upon this matter. It was not long before the fruit of this education and agitation appeared. In 1894, the Mission Report could say of this subject of self-support, "This might

Self-Support and Revival

almost be called our Mission's specialty; in fact, all over India there is much activity along this line." A considerable number began to tithe. In one district native contributions advanced 51 per cent. in one year. Others contributed liberally to erecting church buildings. A plan was "adopted in some places, or rather, borrowed from their Hindu neighbors, of making contributions in this manner: an earthen vessel is kept in the house; when they commence their daily cooking the first handful of meal is put into it as an offering." But the chief impulse to self-support and liberality came upon the wave of a great spiritual experience which has been called the Revival of 1896. The account of that revival is given by the Rev. D. S. Lytle in the Mission's Report as follows:

The Spiritual Awakening

In giving a report of the work of the Holy Spirit among us during the year 1896, we wish first to express our gratitude to Almighty God for the manifest answer to prayer. Three years before our annual meeting it was agreed that on each Sabbath evening we would make special prayer for the outpouring of the Spirit upon us. Our native brethren and the Church at home were also asked to join us in this prayer. We and our native brethren also now acknowledge that the blessings we have received have been in answer to prayer. This work began early in the year, and with such energy that some of us felt that it would be only spasmodic; but it continues and has been deep-

ing and widening. The first marked manifestation of this power among us, was the meeting of the Sialkot Presbytery, held at Pasrur, on the 24th of March, 1896, while in conference on the subject "Our Work and Its Needs." This was, without doubt, the most remarkable Conference in the history of the Presbytery. The special Scripture before us was, the Commission and the Pentecostal preparation, Acts the first and second chapters. When it was thought time to close the Conference, the leader in his closing words appealed to all present to consecrate themselves now and wholly to the Lord and to his service ; and spoke of the willingness of God to give the blessing that will fit us for the work whenever we are willing to receive it. "We need it now, why not accept it now, while it is waiting for us." Then occurred the first remarkable incident we have to relate. Some fell on their faces and wept aloud. There were deep heart feelings and strong crying to God, followed by most earnest prayers ; prayer followed prayer in most rapid succession. At a late hour the leader with great difficulty interrupted these prayers and closed the meeting, after a prayer with uplifted hand, in personal consecration to the Lord. The following is recorded in the next day's minutes of Presbytery : "Presbytery hereby records thanksgiving to Almighty God for the abundant manifestation of His gracious presence with us during this meeting, on our Conference last night, when the Spirit came upon us 'as a rushing mighty wind,' and our hearts were filled with praise to overflowing. Never before has our Presbytery enjoyed such a meeting. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Again, at our Synod at Jhelum, the work was deepened in the hearts of many, and lasting impressions made by the Spirit. Then at Sialkot, at the opening of the Theological Seminary the work began again to be manifest. There was from the first of the term, a manifest earnestness, and an evident spiritual warmth, and a spirit of expectancy among the students. Near the beginning of the term they sent a letter to their brother students in the Theological Seminary in Egypt, expressing their deep concern

for them, and their interest and fellowship in the one common work for which they were in both these seminaries preparing ; and urging them to zeal for the Lord. Shortly after this they arranged for a minister of the "Church of England Mission," who has consecrated himself to this work, to spend a Sabbath with them. The Holy Spirit had made the work ripe and ready to his hands. His private meetings with the students in their rooms were specially blessed. The Sabbath morning sermons in the church on the power of the Holy Spirit, and in the evening in the Christian Training School, on the need of holiness, touched many hearts. These were the breath that fanned to a flame the fire begun in many hearts. At the close of the evening service a young man rose up, and, with weeping, confessed before the congregation, to the missionary, of having deceived and wronged him and begged his pardon. This was followed by another like confession by another young man to one of the native brethren, and was accompanied by another like prayer for mercy. Next day in the Seminary, regular lessons were set aside and the blessing of the Holy Spirit was there. Hearts were opened, faults were confessed, restitutions made, and tears of joy and sorrow filled the eyes of everyone. Weeping over sins and prayers for pardon, and rejoicing in forgiveness, and thanksgiving for blessing filled the recitation hours. One who felt that he had wronged a man now in America, got his address and wrote to ask his forgiveness and offered to make restitution for the wrong done. The writer never before spent such a day in the classrooms. The Seminary year was most profitable, both in study and in Christian work. The students began at once to plan to organize work, and every opportunity was improved. Wherever they went, and whoever they met, they presented the one great theme. Without the help or advice of any missionary they organized a society called the "Anjaman Desi Naujawan Masihi," which in English means "Native Christian Young Men's Society."

At the same time the Lord had been preparing other hearts for the same blessing. For some time before this, the girls of the

Boarding School had been showing more than usual interest in the things of the Spirit, and on the Sabbath above mentioned many of their hearts were touched, and they afterwards could not but give expression to that which was working within them, and filling their hearts more and more. So on the next Tuesday, at the weekly prayer meeting, after the congregation had been dismissed, the wife of one of the students seemed to be in trouble and said that she felt she should pray, but that her timidity had overcome her, and she feared that she had grieved the Spirit. So, as many of the people were still in the house, they were asked to tarry, and she led in earnest crying prayer that touched the hearts of all present. This prayer was the spark to light the fire made ready in the hearts of the girls of the Boarding School, and in the midst of these prayers the whole school of 70 or more girls, broke out in sobs and in loud crying. And not till much time had been spent in the singing of Psalms could they be quieted and dismissed. No doubt this weeping on the part of so many of the smaller girls was sympathetic, but many of the larger ones were overcome with heart feeling, and all were afterwards truly affected and blessed. After returning home nearly all of them began to cry aloud, and not till late at night could they be quieted, and even then many of them seemed in great distress, and the burden of sin seemed to be crushing them. Some confessed and soon found peace, others who refused to open their hearts were depressed for days, and some for weeks; but afterwards gave up and soon found peace. Not a few of the girls sat that night till one o'clock reading their Bibles; some of them perplexed, others peaceful and happy with the newly found peace beaming in their faces. A spirit of peace and love most visible seemed to brood over the whole school, and rejoiced the hearts of the ladies in charge who themselves seemed almost spell-bound. As they sat together late that night looking over the school and witnessed some of the girls reading, some praying and some sleeping, a strange feeling, that can never be forgotten, impressed them. They rejoiced and wondered.

From that day a marked change came over the whole school.

Discipline was no more a task. Girls confessed to each other and asked each other's forgiveness for wrong done ; abuse and quarrels and vain talk are out of repute, and a cheerful forgiving spirit prevails.

One or two instances will show the sincerity of their conviction and the simplicity of their faith. A little cripple came one day in great trouble to one of the ladies, with tears rolling down her face, and said, "Oh, Miss Sahiba, I am such a sinner !" When asked what she had done, she said that she had despised one of the other girls in her heart. And when asked what she should do, said, "Go and ask her pardon." And started off at once to make peace with her little companion ; but again returned weeping. "And what now ? Would she not forgive you ?" "Oh yes ; but I stole, too," and again she went to get another pardon. Returning she begged the lady's pardon and asked her to pray for her. After this prayer she went away happy. At another time three little girls of from six to eight years of age, were heard, when by themselves in the garden, praying that the little cripple, who was one of them, might be healed. They had never been specially taught to pray for such things, but they took the Word literally. The little withered hand that could not be used before (the elbow joint being stiff), is now being brought into use, and will no doubt become stronger by use. The faith of little children did this.

The concern that these girls now manifested for the souls of others, and especially of their friends and kindred, is worthy of remark, and shows their sincerity. Praying for them, writing for them, and speaking to them at every opportunity. One of our pastors whose sister was in the school, came to visit her, and also had some errand with her. As soon as she saw him she accosted him in a way that astonished him. She spoke to him of his sins and need of the Holy Spirit, and told him plainly of his shortcomings and coldness in the work, and prayed for him in his presence, and told him to pray for himself ; and continued to urge on him the need of grace, until he became vexed and angry, and left for home without accomplishing his errand.

When about sixteen miles on his way home, the Spirit brought home the words of his sister with such force that he was compelled to yield, and like Saul, cried out, "Lord, what wilt thou have me to do?" And he pledged himself to follow the leadings of the Spirit, and was so changed when he reached home that the people thought he had been affected by the sun and was out of his mind. He began meetings in the borders of his congregation with so much zeal that he incited persecution from the people; and he has been changed from a haughty master to to an humble and loving pastor of his people, and has since given up one-third of that part of his salary which he draws from the mission. After this, one of his members, who was deserving of discipline, became obstinate and refused to submit to the Session. The pastor reasoned and plead with him, but he proudly replied that he would have nothing to do with the Session. He was then asked to pray, which he refused to do. The pastor then replied, "Well, brother, I can do one thing more; I can pray for you." And he kneeled down in the way and prayed for him. The man was moved to tears and brought to submission.

The working of the Spirit's power was also manifest in the "Summer Bible Schools." The school at Zafarwal began the latter part of April. The Spirit's presence was specially manifest in the interest taken in the Bible studies and prayer meetings. There was in some of the meetings a manifest sorrow and weeping on account of the conviction of sin. Two or three members of this school who were at enmity with persons in the village where they lived, asked leave from the school to go and make peace with those persons before partaking of the communion, one person going a distance of more than fifteen miles. Also the quickening of one of our pastors, who afterwards more fully consecrated himself, was greatly deepened at this time.

The Gujranwala Summer School immediately followed this one. Here again the power of the Spirit was deeply felt. Here too, as in other places, there was evidence of the Lord's previous preparation for the work. All the brethren testified that for some time previous there had been signs of a more than usual

activity of the Spirit of God working with the people. This was observed by a greater interest than usual manifested in the study of the Word of God, and earnestness in prayer, and a manifest change in the lives of some of the people. Also the meetings of the Presbytery were evidenced with more than usual spirituality ; sometimes some of the native brethren spending much of the night at these meetings, in praise, prayer and conference. But not until this Summer School was there any striking manifestation of the Spirit's powerful presence. There it was that they learned to see their sins in a new light, and were compelled to confess them before God and in the presence of men, and sue anew for pardon. Men sobbed like children and the tears rolled down their faces. In one instance three men stood on the floor at one time, and before God and the people acknowledged their faults to each other, and asked God's pardon and wept together. Women that never before dared to pray in public, much less stand up and speak, stood and confessed their sins with weeping, and prayed with wonderful fervency. Besides these public confessions, there were many made in private, to the persons concerned. They confessed their faults one to another privately. One man confessed a falsehood committed many years ago, and offered the money to undo the wrong done thereby. In other cases, too, restitutions were made. Some were so overcome by the visions of their sins that they could not speak in their weeping, and expressed themselves as having seen a vision of light shining about them. Many touching instances have occurred in different places, which we withhold from print. We praise the Lord from the heart for what we know in our hearts, and for what our eyes have seen and our ears have heard, as well as for what we made known for His praise and glory.

In the Summer School at Sialkot, too, this power was manifest ; not so much in a way that would strike the outward observer, as in the quickening observed by those who were in special connection with the working of the school.

It has happened more than once in connection with this movement, that those who have tried to resist the power, and make

light of its workings, have been compelled to yield and bewail their obstinacy and hard heartedness. This was the case with one young man in this school, who resisted every effort made with him, and when approached by one of the theological students, became angry, and opposed him in very strong terms. In one of the meetings he broke down and wept like a child. After this his attitude was entirely changed, and he was ready to help on the work.

During this school, three or four weeks were given to special evangelistic services, which were well attended. These services were held in the chapel of the City Boys' School, and both the Boarding Schools were in attendance. The benches were taken out of the chapel and the audience arranged on the floor in rows, as closely packed together as they could sit. The side room was also filled. Only a small space was left in the front where the minister could move. All listened with eagerness and many felt the quickening presence.

But this work did not end with the Bible schools. After these had closed, conferences or evangelistic meetings were held in different places with encouraging results.

In Zafarwal District these meetings resulted in much good. Many have vowed to give a tenth of their income to the Lord, and others have learned to trust more fully to the Lord. One of our ministers who was at first much opposed to the theory of giving up salary from the mission, which was being advocated by some of the leaders in this movement, and who had said that this weeping over sin, etc., was artificial and for effect, came to one of these meetings prepared to speak against it and oppose it as excitement. During the first meeting his prepared speech left him, and when called on to speak said that he had intended saying something but that the Spirit had closed his mouth. He left this meeting deeply impressed and that night could not sleep. Before morning the Spirit had convinced him that by giving up his salary from the mission, he could be more useful to his people and could come much nearer to them. In the morning he consulted his wife who was in deep sympathy with him on the

subject. At the second meeting, when called on again to speak, he said, "What can I say?" He broke down and could say no more. Again he attempted to speak, but his feelings again overcame him. He then left the room. When he had given vent to his feelings in tears and had gained composure, he returned and confessed how he had planned to oppose this work, because he did not understand it, and that he had been made dumb for three days. He could not oppose it. He then told them that the Spirit had called on him to give up his salary from the mission, and that in future he would draw no more salary from that source, but depend on the people, and trust to the Lord for his support. This step did have much of the desired effect at once on the people. His preaching too, is with new zeal and fervency and he has become a leader in this movement.

Two theological students have, since the close of the Seminary, been working without salary, and we are trying to build up self-supporting congregations. May the Lord prosper them and crown their efforts with abundant success!

A like conference was held in Pasrur early in November. Here also a deep interest was manifested. The people came to this conference with a manifest eagerness as if coming to a feast, and the interest was manifest from the first. Expressions like this were used: "We are going to Pasrur for a blessing." And we believe that the expectations of many were realized, for the Holy Spirit was manifestly present with us, and our hearts were again refreshed and strengthened, and spiritual life again quickened. But perhaps the most encouraging feature of this conference was the interest manifested in the growth of the Church. Much interest was manifested in the subject of self-support, and the idea of a self-supporting Indian Church is taking hold of many. One man of limited means agreed to support a teacher for one month. Oh, that others would follow this example! When this spirit has spread among the people, the perplexing question of self-support will be settled on a right basis.

RECENT MISSIONARY WORK 251

Thus it was that the Lord of the harvest, having granted in a former period large gatherings, now granted to the Mission the purifying and upbuilding influences of spiritual quickening to thoroughly establish the young native Church.

The appearance of two new forms of work should be at least mentioned before leaving this period. In 1892, a college department with a two-year course in view was established in connection with the Boys' High School at Rawal Pindi. This developed steadily, and in 1895 it had the recognition of "the Punjab University," or government educational institution, under the name of "Gordon Mission College." In 1897, the Mission took charge of a number of famine children and ordered the taking up again of industrial work for their training.

**College and
Industrial
Work**

Surveying broadly conditions at the close of this period, we find 19 ordained missionaries under appointment, and 26 unmarried women missionaries, of whom three are physicians; a handsome new hospital has been built at Jhelum (1896); the number of organized congregations has more than trebled, there being now 19; and there are nine ordained native ministers, as against but two at the beginning of this short period. One hundred and two schools give an aggregate enrolment of 6,104

scholars, more than doubling the enrolment of the last period. The native contributions to Church purposes also more than double, and reach \$965. It has been a period of development, as well as of adjustment.

PERIOD OF EXPANSION AND QUICKENING
(1899-1909)

We now come to the last period with which we are to deal; indeed, its last year has not yet been fully unfolded. Its very nearness to us makes it unnecessary to describe this period further than to point out its outstanding features and events.

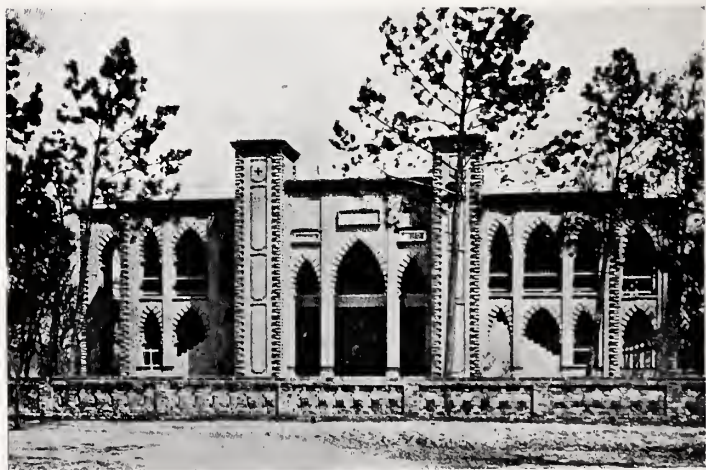
Expansion

It is a decade of expansion. Witness the 19 ordained foreign missionaries that have now been increased to 23, and the 26 unmarried women now increased to 38, while two laymen and a doctor are also added to the force of men. Witness the organized congregations that have grown from 19 to 33, and the native ministers that number 25, as against nine in the previous period. The 102 schools of the previous period are now represented by 178 schools, with an enrolment of 9,815, one and a half times the earlier enrolment. Witness, too, the native Church, with its 14,202 members, as



MEMORIAL HOSPITAL AT SIALKOT

This hospital is supported by the Women's Board, and is for women and children.



GORDON MISSION COLLEGE

This College is located at Rawal Pindi, and is affiliated with the Punjab University.

against the former record of 6,960 members; and if the membership has just about doubled, the contributions have more than trebled, and they now reach over \$3,000 a year.* This surely may be called a period of expansion.

Nor do figures tell the whole story. Down into the canal region has mission work been extended, opening up the Sangla and Sarghoda Mission districts. A Christian village, Martinpur, has been settled by converts of the Mission.

Famine and plague have visited India, and have created a new institution, the Girls' Industrial Home at Pasrur, where famine orphans are being cared for. Gordon Mission College, so long only a department of the High School at Rawal Pindi, is now an independent institution and has its own \$12,000 home.

The Girls' Boarding School at Sialkot, under the liberal support of the Women's Board, and the Memorial Hospital also, have enlarged their buildings and their usefulness, until the former houses 180 girls, and the latter ministers to some 29,000 patients each year.

On October 15, 1902, another presbytery was organized—the Presbytery of Rawal Pindi—

* All these figures are those for January 1, 1908, later figures not being available.

Union

out of territory formerly included within the bounds of the Presbytery of Gujranwala.

During this period, a movement was launched in North India to form a Union Presbyterian Church of India. The United Presbyterian missionaries cordially cooperated in the preliminary conferences and a basis of union was drafted and submitted to the Church in America. The General Assembly, in 1902, magnanimously voted favorably for such union as would seem to be called for by the progress of the Kingdom of God, and referred the matter to the Mission for further consideration. Practical considerations, however, led the Mission to postpone action, so that the United Presbyterian Church in India did not enter into the union.

To this period belongs also what the Mission might call its "crown of glorying," the organization in 1907 of the Board of Home Missions of the Native Church. Selecting an unoccupied field, between Sargodha and Attock, this agency of the native Church sends forth a native missionary, one of its strongest pastors, and supports him with native funds, presenting the inspiring picture of a mission Church become a missionary Church.

**Appeal for
Workers**

If all these facts point to expansion of life and work, there remains one event which be-

longs also to this period and which marks expansion of vision. In October, 1902, a conference was held in which much time was given to earnest prayer, and the Mission was brought face to face with this new and inspiring conception,—*the actual and complete evangelization of its mission field*. The question was asked, What force would be needed to actually evangelize this mission field? This resulted first in a clear definition of the Mission's responsibility. It was found that the Mission's recognized responsibility included a population of 5,075,000 souls. Then, surveying the needs of each mission district separately, unanimous agreement was reached that not less than 180 more foreign missionaries would be needed to enable the Mission, even with all the assistance to be secured from native workers, to fulfil her Lord's commission of carrying the Gospel to the unevangelized in her own field. An appeal was therefore framed in prayer and sent forth in faith, asking the Church in America for 180 new missionaries.

The home Church was moved as never before in her history. Such action established a new precedent in the annals of Missions. Yet there was no gainsaying the arguments and the facts presented. The Great Commission, hitherto unobeyed, demanded of the Church a sober

**Endorse-
ment of
Home
Church**

earnest endeavor to carry the Gospel to India's unevangelized millions. A clear Providence had laid these five millions at the door of this Mission and Church for evangelization. There was no gainsaying the necessity of having, at least, the number of missionaries which the appeal called for. There remained but one question. Would the Church recognize her obligations, assume them, and go forth, in the strength of her Lord, to discharge them? The General Assembly of the Church, on June 1, 1903, at a solemn and prayerful session, by unanimous rising vote, endorsed the appeal of her Mission and a similar appeal from her Mission in Egypt. That endorsement declared these appeals to be *true statements of existing need, true statements of the duty of the Church* and further declared it to be *the deliberate purpose of the Church to meet those appeals*. This action yet awaits realization, but vision must always come before realization, and to this period belongs the honor of having brought before the Church this vision, which must yet lead to victory.

These significant events and far-reaching facts of the Mission's recent history, must not be permitted to crowd out some sketch of that revival movement which makes it necessary to



MISSIONARIES AT ANNUAL MEETING

In the fall of the year the Mission holds its annual meeting and plans the work of the year. This picture was taken in 1907.

characterize this period as one of spiritual quickening also.

This revival movement had its public manifestation at the Sialkot Convention, of 1905, but it had its springs in hidden resources of prayer that reached back several years and reached up to the very throne of God. The following is the Mission's report of this convention:

**The Sialkot
Revival**

Sialkot Convention

August 25 to Sept. 3, 1905.

In the latter days of August, 1905, the second annual convention for the deepening of the spiritual life was held in Sialkot. The attendance was nearly 300. Most of these were the Indian workers, men and women, but a large number of missionaries from our own, from the Scotch, and from the American Presbyterian Missions, were also present. The meetings continued ten days. Many prayers had been going up for this convention. In the Home land some had been praying for it, while in India very definite prayer had been made that this might be a time of very special blessing.

A program had been carefully prepared, which was materially changed after the first day. A series of morning addresses were to have been given about the Holy Ghost. Only one was delivered. After that, He came Himself in great power, and all learned from Him. When the one who had been appointed to give the addresses came in, the second morning, and said quietly, "I thank God, He has given me no message for you to-day," surprise was written on some faces. The chairman moved aside and said, "The Holy Ghost is leader of this meeting." Each morning meeting was left in this way and the liberty was not abused. People spoke as they were moved by the Holy Ghost.

After the meeting in the chapel, which usually continued two and three hours, groups would gather here and there for more prayer and praise.

Conviction of sin came over the audience from the beginning of the meeting. It was a time of intense mental agony. The nearness of God was very real. This led to a great desire for purity of heart and life. Men and women seemed to forget each other's presence as they stood under the searchlight of God, and grace was given them to confess sins of the past. One day will especially be remembered as the day of great confession. One said that until this had been done a black cloud seemed to hang low over the audience. While hidden sins were being revealed by the Spirit, people, with trembling in every limb, stood obedient to His voice, confessing openly as He bade. After this the cloud seemed to lift and the sunshine came and flooded the place, and joy was depicted on many countenances. Mouths were filled with laughter and song. Then it was that we began to realize what it is "to joy in the Holy Ghost."

One room was set aside for prayer. After the first or second day this place was not empty, day or night. One morning, about three o'clock, one rushed into the room, crying out, "Danger, danger." He said, "I was lying on my bed out in the courtyard and I heard a voice saying, 'You are in great danger.' " The watchers in the prayer-room now gave themselves anew to prayer and supplication, and did not cease until morning dawned. The new day showed that danger had been imminent indeed. Satan seemed to have marshaled all his forces to quench the work of God's Spirit, but prayer prevailed, the enemy was defeated, and from that on till the close of the meeting there was constant victory.

A few instances must be given to show how God's Spirit worked. A young man of our Mission had committed sin, and he had felt there was no danger of it ever being discovered. It now became such a burden to him, he felt the matter must be made right, no matter what the cost. He left the convention, went back to his home, forty miles distant, confessed his sin to

the one he had wronged, made restitution, then returned light-hearted to Sialkot and stayed until the close of the convention.

An aged minister of the gospel was bitterly opposed to the confessions that were made, and when one of his own household confessed to a hidden sin, he became so angry that he said he would have nothing more to do with such meetings. A few who knew the circumstances gave themselves up to much earnest prayer in his behalf, asking that he might be reconciled to God's will. After one day's absence he returned, but his heart was still hard. He went to one of the missionaries and asked that a conference might be arranged so that he could show the sinfulness of open confession. This the missionary refused to do until shown that it was the Lord's will, but he said, "We will pray about it." Together they went into the prayer-room, and a brother began at once to intercede most earnestly for this minister. The latter immediately fell down on his face, weeping aloud, and called out, "Oh, how I have sinned! O God, have mercy on me!" Shortly afterwards he went into the convention hall where the meeting was in session, and, in broken voice, said, "Some here have confessed to one or two awful sins in their lives, but where shall I begin, what shall I say? Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head." The great blessing came to him, too.

Two young men went into the prayer-room one night in a spirit of levity, and with mocking words on their lips. They were soon under deep conviction and fell on their faces before God. One confessed a terrible sin that had come into his life. Their lives now testify to the power of the Holy Ghost to cleanse and keep clean the ways of a young man.

The last Sabbath morning's service was most impressive. There was no sermon, there was no leader. The songs of Zion filled hearts with joy, and they alone could give an outlet to the exuberance of joy felt by so many hearts. Some one announced the 30th Psalm. It was sung throughout. The aged minister mentioned above, whose face was now all alight, said, "Let us sing

it again." This was done. "Oh, it is so good, let us have it once more," another said, and a third time the Psalm was sung from beginning to end. This time some shouted for joy, and others, like David, danced before the Lord as they sang,

"And now to joyous dancing
My sorrow thou hast turned."

The 148th Psalm will long be remembered as the convention song. It was sung by day and by night. Nothing else could satisfy the souls that were hungry to praise God for all that was in them, and all that was round about them.

It was during the convention that two young men, both ministers, felt the call of God to go back home and begin the life of self-support pastors. This they have done and God is blessing them and their people. One returned to his village, and that night he held an all-night meeting with his people. A revival began there, and that whole district has been changed by the power of God's Spirit so graciously given in Sialkot. Not only this one district, but many others; not only our own Mission, but the whole Punjab, and, praise God, the whole of India, are being touched with the Pentecostal flame.

The last morning of the convention, long before the dawn of day, the busy workers were up making preparations to leave the place that had now become so precious to them. In the court-yard a little later a group of earnest men gathered around a crimson flag on which shone a cross of gold. A native minister conducted a short service, and said in closing, "We are now soldiers going forth to battle under the banner of the cross." Gladly, joyfully, and with shouts of "Victory, victory in Jesus," each one went as the Spirit led.

Each year since 1905, the Sialkot Convention has been the occasion for fresh baptisms of the Spirit, unto sanctification, unto prayer, unto

praise, and unto service. The influence has been felt in every part of the mission field. Recent conventions, far from losing their power, have gained in actual power, even where the manifestations were neither so unusual or so dramatic. Thus the Great Builder of the Kingdom, having granted numerical successes, poured out His Spirit upon the rapidly growing Church, that its life might be purified and that it might enjoy spiritual power in its expanded activities.

FINAL TRIUMPH

“And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.”—*Isaiah*.

“Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus Christ and Him crucified, and I will set the world on fire with them.”—*John Wesley*.

“The evangelization of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer.”
—*Robert E. Speer*.

“And there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.”—*Book of Revelation*.

VIII

FINAL TRIUMPH

SOMETIMES it seems so far off, that if it were not for His Word we might lose heart, and think that life was meant to be only conflict, with no final triumph. But it is not so, for "great voices in heaven" bespeak the day when the kingdom of the world shall "become the kingdom of our Lord and of his Christ." And this includes India to its most northern borders. And, across longer or shorter stretches of time, we hear the song of those who have "come off victorious from the beast." It is the song of Moses and the Lamb, "Great and marvellous are thy works, O Lord God, . . . righteous and true are thy ways, thou King of the ages . . . for all the nations shall come and worship before thee." And we are made to see the "great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb." So we are made to believe anew in the final

triumph. We come away with a hope which is unshakable because it has sure anchorage in the Word of God.

THE PROMISE OF THE PAST

The past, too, seems a pathway, as we look at it now, leading up to Final Triumph.

Missionary Experience

1. The *missionary experience* of half a century points to future triumph. If, from the beginning, more had been attempted, if a greater number of missionaries had been sent out, if the work had been better supported, doubtless greater success would be on record to-day. But still, there was much to be learned, much to be discovered, of missionary method, of missionary policy, of missionary strategy. The fifty years have availed much by their store of experience. Mistakes made have been corrected and will not be made again. The vexing problems of life and language in a foreign land are no longer appalling. The difficult question of aid to converts, has now largely found solution in a policy of native self-support and even of missionary effort by natives. The long continued discussion as to propriety of receiving into the Church the despised Chuhra, has ended with a policy of careful instruction on the one hand, and the upbuilding of a great Church, on

the other hand, from among these very people, now "washed, sanctified, justified in the name of the Lord Jesus Christ and in the Spirit of our Lord." The burden of ministering to a scattered Christian community and of reaching an Indian population distributed in small villages, is a burden which methods of itinerating, so characteristic of Indian missions, are enabling the missionary to carry. The seclusion of the purdah or zenana has failed to shut out the Gospel permanently, for work for women by women has become a well developed agency of missions. The organization of a Synod and four presbyteries, in which native preachers now outnumber foreign ordained ministers, has removed many doubts concerning a native self-directing Church, and helps to prove that the Spirit's leadership may be revealed through native Indians as well as through foreign missionaries. Some of her solutions of such vexing problems, the little United Presbyterian Mission in North India has been able to pass on to other missions, so that her past missionary experience, of priceless value to herself, is also of value to others that they all may, together, hasten the day of final triumph in India. Other lessons will yet have to be learned; other problems yet remain to be solved; other methods yet must be devised; but the experi-

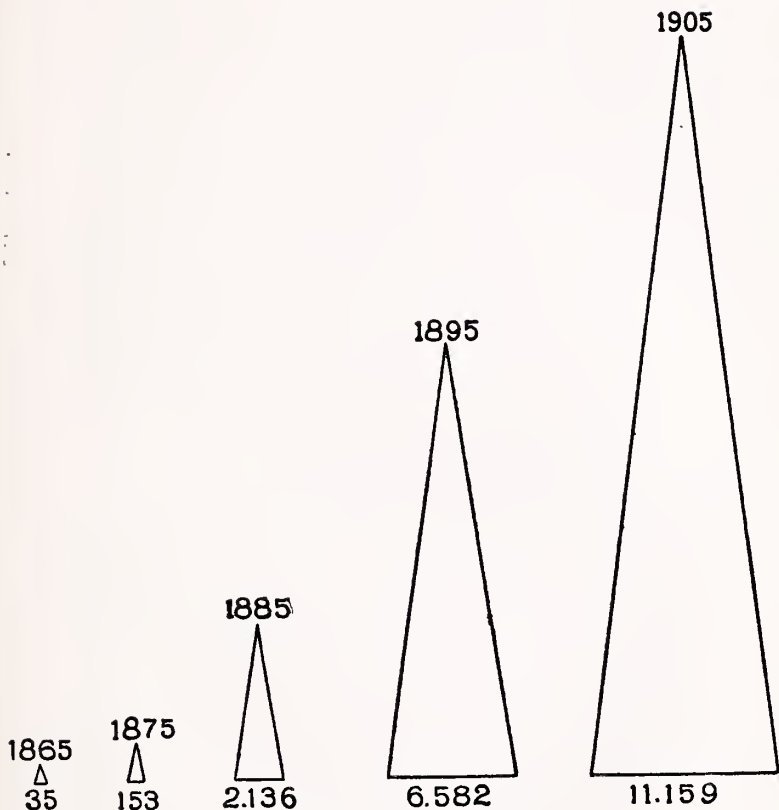
ence of the past imparts confidence for the future. The new missionary to-day does not need to begin at the beginning. He may take this inheritance of the past and add to it wisdom gained from new endeavors. He may broaden his own judgment by that of a great force of other workers.

**Ingather-
ings of Past**

2. The *ingatherings of the past* also point to future triumph. From a numerical point of view, the ingathering of this little Mission far exceeds the average among missions throughout India. Read off the native Church membership for each decade of the Mission's history, and what an inspiring progress it shows! Can the Church parallel it anywhere else in her history?

1855...no members	1885....2,176
1865...35	1895....6,582
1875...153	1905...11,159

And to-day there are 14,202 members in that native Church in India. One presbytery of that Church—that of Gujranwala—is larger in membership than any presbytery of the Church in America, save two, those of Monongahela and Allegheny. Another presbytery yonder—that of Sialkot—is larger than the combined Synods of Colorado and California, while the Synod of the Punjab ranks fourth among the thirteen



GROWTH OF NATIVE CHURCH.

Each pyramid represents the membership of the Church for the year indicated above it. The membership for the different years is given below the pyramids.

synods which constitute the United Presbyterian Church in the world. Yet fifty-four years ago there were no members.

If there is a note of triumph in the numerical growth of the native Church, that note sounds still more loudly in the character of many of those thus brought to Christ.

**A Striking
Example**

In a village pastorate in Northern India is one whose faithful ministry has endeared him to his people, while the fulness of the Spirit makes him a preacher of power. His influence, however, has reached far out beyond the limits of his own congregation and community, for he is a recognized leader in the self-support movement which has quickened so remarkably the life of the native Church. This leadership was bought at a great price when, contrary to all precedent and tradition, he refused to receive any foreign support and limited himself altogether to what his native flock could give him. "Having been associated with him for six years," is the testimony of one missionary, "I can say I know of no braver, more heroic, self-denying soldier in God's army than this humble village pastor."

And here is the story of his early life and the proof that the grace of God saves to the uttermost: "His parents were faithful followers of Bala Shah, the Chuhra god. The worship of

this god, which has about 100,000 followers in our field, is very simple, but with low ideals and exceedingly debasing influence. Whenever a few Chuhra families settle they put seed of various kinds in a vessel and bury it; then a goat is sacrificed and the blood poured over this, and upon the spot a clay pillar erected. In one side of the pillar are small niches for earthen lamps which are lighted every Thursday night. The worship consists of folding the hands and bowing before the pillar, presenting offerings and repeating prayers."

"Mallu's father was not only a devout devotee of Bala Shah, but erected in his house an image to one of the Hindu gods. Underneath this he placed a snake of gold, and spent hours in sitting before this image, swaying his body to and fro, and singing. The more religious he became, the more impure also he grew. And at last, leaving his wife and children, he fled with another's wife. In such surroundings Mallu was reared. His work was to tend the sheep and goats. He gambled, stole the cotton from the fields and sold it, and practiced immoralities, a description of which cannot here be given. He was married at the age of twelve. He first heard the gospel through Rev. Nasar Ali, and, along with his wife, professed Chris-

**Idolatry
in the
Home**

tianity, and soon entered the Christian Training Institute."

Other names could be added, other stories could be told, of some in the rank and file of Church membership, of others in the ministry, of others still, teachers in the Mission's schools or elsewhere—of whose intellectual gifts, leadership and spiritual power, no Church need be ashamed. These ingatherings of the past are prophetic of future triumph.

Lives
Invested

3. And is there not ultimate triumph written also in the *lives of faith and devotion* which have been given by the American Church to this spiritual warfare. One hundred and twenty-four names are written upon her roll of service in India. Seventeen, in all, have passed into the presence of their Lord. Eleven of these laid down their lives in India and are buried in their field of labor. Some were allowed long years of honored service, even rounding out forty-three years of work; others were required to answer their Lord's summons ere one whole year had passed away. Those lonely graves across the sea, or elsewhere, and those other lives, too, still spending and being spent in the King's service, are a further pledge of final triumph, for



THE UNITED PRESBYTERIAN SYNOD OF THE PUNJAB
This picture was taken at Pathankot in 1908.

‘All through life I see a cross,
Where sons of God yield up their breath :
There is no gain except by loss,
There is no life except by death.’

4. But, most clearly does *the new vision of missionary duty* herald a coming triumph. The vision which was lifted at Sialkot on October 29, 1902,—of actually fulfilling the Lord’s commission in the *complete* evangelization of that mission field—was a vision so new, so overwhelming in its demands, so magnificent in its daring, that we may well understand the failure of many to grasp it, in spite of the Church’s official acceptance of it. Yet that vision must be realized. He who granted it will yet give grace for its fulfilment. It is His pledge of final victory.

**The New
Vision**

“Fear not, we cannot fail ;
The vision must prevail ;
Truth is the oath of God, and sure and fast,
Through death and hell, holds onward to the last.”

UNMEASURED HINDRANCES

The Past points to future triumph, but, between, are hindrances. The Church has not yet fully measured these. If she had, she would not speak so glibly about her missionary task, as though it were a fad, a hobby, a holiday

task. She would not deal so triflingly with it, as though it were enough to give to it men or monies that were not wanted at home. She would not let her successes, which were just meant to keep her from losing heart, lull her to inactivity, as if the work were finished.

Not the
Remotest
Chance

"India is awake, the sanguine tell us, meaning that some few or many—the terms are relative—of India's Christians are awake. Supposing all the Christians in the land itself had awakened. The Christians of India are not India. There are a hundred millions of people in India to-day who have not heard of Jesus Christ, and who, as things are now, have *not the remotest chance* to hear about Him. There are millions more who have heard very little, if anything; but, not counting those, there are a hundred millions who cannot possibly hear. The fact is overwhelming. It crushes down upon us. If we could realize its full force for one single minute, it would crush us too much. It would break our hearts. But we do not realize it. We speak in a language we do not understand. We talk of millions. What are millions? When we stop and try to lay hold upon the word, and make it open to us, it closes up or slips away, and we catch elusive glimpses of it; that is all."

So let us look at just a part of India's need,

our part. There, under the shadow of the Himalayas, are our five millions. Some fourteen thousand of them have been brought to Christ and into His Church; to be exact, one in 357 of the population. In our own land, one in four is a Church member, so the need yonder is ninety times the need here, numerically. Let us not forget that.

**Our
Definite
Responsi-
bility**

And yonder are forty ordained ministers—23 foreign missionaries, carrying much other work, and 17 native ministers—to shepherd the Christians and reach the unreached. That is one teacher for every 355 Christians. Do the Christians of our own Church in America need so much more instruction in righteousness that we should give them a pastor for every 184 members, and an ordained minister for every 131 members?

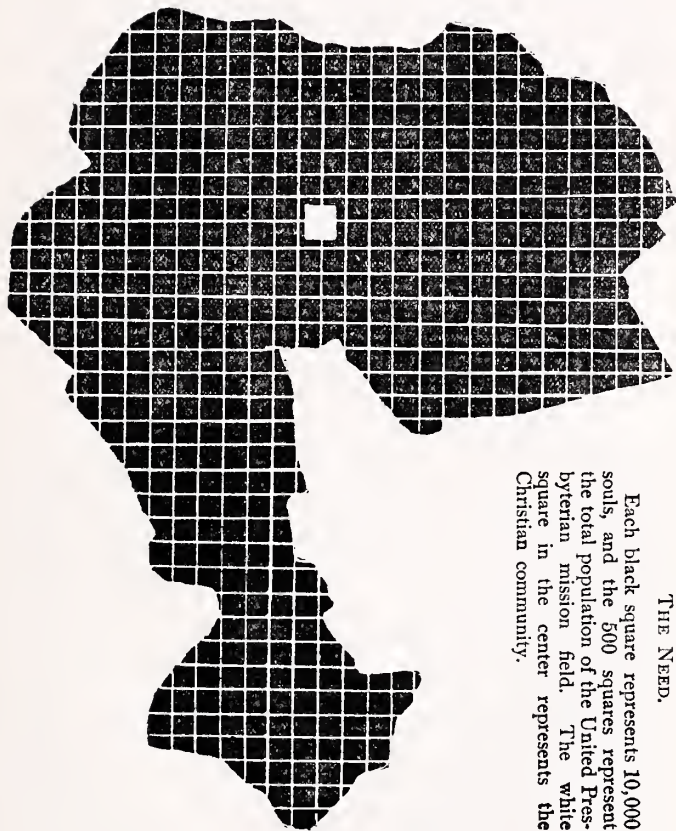
Or let us count in all the regular foreign missionaries under appointment, men and women (wives excepted), and all the ordained native ministers and the licentiates. This is the force of leaders available for the winning of our section of India to Christ—one hundred and two, in all. And this is a liberal count, for many of these are compelled to do work which is quite special and local; they are not strictly available for general missionary work. One hundred and two—that gives every worker

**A Parish of
Forty
Thousand**



THE FIELD.

Outline map of the United Presbyterian mission field; the larger spots represent central stations, and the smaller, out-stations.



THE NEED.

Each black square represents 10,000 souls, and the 500 squares represent the total population of the United Presbyterian mission field. The white square in the center represents the Christian community.

a parish of just about 40,000 souls. In our own home land there is need, unmet, neglected need, but is it for lack of workers? There are 98,272 evangelical Protestant ministers in the United States. Each of these trained workers—nor have we counted, in this case, women or licentiates, but only ordained men—has an average parish of 776 souls. And when we say that yonder the average parish is 40,000 souls—fifty-one times the home parish—have we measured the need?

Caste

No, the hindrances to final triumph are still unmeasured. You must not merely *count* them, you must *weigh* them.. And who has found their weight; the weight measurement of Caste, for example? “We have,” writes a missionary in India, “the branch-rooted system of Caste; Caste so intricate, so precise, that no Western lives who has traced it through its ramifications back to the bough from which it dropped in the olden days.

“This Caste, then, these holding laws, which most would rather die than break, are like the branch roots of the banyan tree with their infinite strength of grip. But the strangest thing to us is this: the people love to have it so, they do not regard themselves as held; these roots are their pride and joy. Take a child of four or five, ask it a question concerning its Caste,

and you will see how the baby tree has begun to drop branch rootlets down. Sixty years afterwards look again, and every rootlet has grown a tree, each sending rootlets down; and so the system spreads.

“But we look up from the banyan tree. God! what are these roots to Thee? The Caste-root systems are nothing to Thee! India is not too hard for Thee. O, God, come!”

Ignorance, too, is a hindrance to be weighed by the Church and her missionaries. Those who have labored in districts where not one in two thousand can read, know how oppressive India's illiteracy is. You cannot reach such classes by the printed page. You must have a living messenger who will carry to them the living Word. And he must go to them often, lest they forget, not having the written message.

Ignorance

The awful weight of immorality must also be reckoned with. It cannot be described. No full and truthful description of common life in India could be printed. First, it would not be understood, and further, it would not be permitted. This immorality is pervasive in India. It rules, undisputed, in heathen India. It fills the air. It blows about like a malarial atmosphere around the Christian Church and the missionary's home; only the Spirit's watch-

Immorality

ful vigil and divine omnipotence can cast it out and keep it out.

And it is sanctioned by religion. That is the worst feature of it. It is not an accident. It is a religious life, a religious symbolism. And it is cruel. "Married to the God" is a chapter out of Indian life. "Leave this chapter," said one who tried to write it, "if you want 'something to read;' hold your finger in the flame of a candle if you want to know what it is like to write it. If you will do this, then you will know something of the burning at heart every missionary goes through who has to see the sort of thing I have to write about. . . . But perhaps one cares too much; it is only about a little girl."

Has no one measured these hindrances, counted them and weighed them? Yes, God has. He has measured them all with the patience of His love and He will measure them anew with the power of His grace. But the Church must measure them, too. And some are measuring these hindrances with their lives.

REACHING THE GOAL

**Secret of
Delay**

It is not really these hindrances, however, that keep the Church from reaching the goal. Neither is Christ's triumph delayed by any



FAMINE CHILDREN

Miss Emma D. Anderson, seated in the center, personally visited the famine district and rescued these children.



GIRLS' INDUSTRIAL HOME

This institution is located at Pasrur. To give practical training in house-keeping, the children are grouped, each group constituting a family. Here are four such families seated in front of their respective cottages.

limitation of His power, nor by heathen India's power of opposition, but by causes to be found wholly within His Church. He waits solely because He has not yet found men who are willing to take His thought, willing to receive His life and power, and willing to do His work. If He could get these human lives, He could quickly carry out His plans, usher in the final triumph, see of the travail of His soul and be satisfied. Until He gets them, He will wait and plead. That is His plan.

1. Christ needs men who will *take His thought*. This is imperative. The men whom He can use must follow, not their own thought, not the thought of friends, not the thought of the world, but His thought. And His thought, first of all, of what life is for. Life a mission, not a career. Life a ministry to others' need, not a field for selfish activities. Then, too, they must take His thought for themselves. What He would have them be; where He would have them go; what He would have them do. True, His yoke is easy and His burden is light, but His insistence upon the sovereignty of His will is inexorable. Otherwise, He cannot use the life.

**Christ's
Thought**

Christ's man must also take Christ's thought for the world. Many fail at this point. They do not have Christ's world vision. They hold

**Narrow
Horizons**

that narrow thought of the world to which they were born or which others about them hold. They are sincere and earnest in much that they do, but they are men of narrow horizon. Their field is not *the world*. They have "township minds." Their vision is provincial, at best national, but not world-wide. Narrow vision leads to narrow sympathies, narrow prayers, narrow activities. Christ cannot save them from all this, save as they take His thought of the world, His thought of a far-reaching Kingdom, including America, but reaching even to India's most northern borders.

Christ's thought for this world is, that it shall be evangelized. That was His plan fifty-seven generations ago. He spoke His thought to those about Him before He went away: "Go ye into all the world and preach the Gospel to every creature." "Go" did not mean "Stay." "Ye" did not mean "Not you, but others," "All the world" did not mean "Some small section of the world." "Preach the Gospel" did not just mean "Enjoy the Gospel." Christ meant what He said, else He would have expressed His thought differently.

Those early disciples understood their Lord. One who is perhaps the greatest living authority on conditions in those early days, says, "It was characteristic of this religion that every

one who seriously confessed the faith proved of service to its propaganda. We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries." And those early disciples came so near realizing the thought of their Lord. They almost did the thing. They even got to the borders of India, as we saw in an earlier chapter. But somewhere, somehow, there was failure, either failure to hold to Christ's thought or failure to use His power for the realization of His thought. And thus fifty-six generations have passed, and the thing which Christ intended should have been done almost two thousand years ago, is not yet done.

But it is still His plan, that the world should be evangelized. That must come first. There may be, there surely are, other things which He wants done or which He Himself will do, but these will come afterward. First must be evangelization, that all may hear the Gospel. And He wants men who will take this His thought for the world and hold fast to it, teach it to others, preach it undiscouragedly to the Church, and, above all, live it.

If Christ has this thought for the world, it must also be His plan for India. He is speaking His thought for India so clearly in these

**Voices
Which
Speak**

days. He speaks it in the souls that pass into eternity every year, without Him. Four hundred and eleven, every day, in our own mission field alone; more than twenty-four thousand, every day, in all India! He speaks His thought, too, in the new day which has dawned in India. Hear that cry, *Bande Mataram*; it is the cry of patriotism and of national consciousness, often confused and debased, yet becoming more clear and loud every year. Hear the eulogies of the Christ character which come from Brahmo Somaj leaders, such as that of Keshub Chunder Sen, "Jesus, Who by His wisdom illumined a dark world, Who rescued it by His power, whose blood has wrought such miracles for eighteen hundred years, was He not lifted high above the rest of mankind! Blessed Jesus! Deathless Child of God! He lived and died for the world! May the world learn to honor Him." See the new alignment of the forces opposing Christianity; they are being driven from their old entrenchments. Look again at the mass movements toward Christianity. See the Pentecostal revivals experienced by the Church in India. What are all these, but voices, which, consciously or unconsciously, express Christ's thought for India, that India should be given His Gospel, the only Gospel that can meet her need.

2. Christ also needs men who will *receive His life and power*. Without these, His thought will be useless to them; a mere theory or an unattainable ideal. But if Christ's thought is to become an ever unfolding reality in their lives, they must receive His life and power. "Apart from Me ye can do nothing," is His own word to them. He wished to warn them against the subtle temptation of trying to originate power, of attempting to generate life. Their duty is to transmit, to be "channels, not chalices." Some, even, who have received from Christ His world vision, have failed through neglect of this warning. Lives that Christ could use mightily in ministries of intercession, of preaching, of stewardship, even of foreign missionary service, are to-day weak, impoverished, ineffective, because they are not in touch with the only source of real and abundant power; they are not receiving into their lives, daily, His life and power. But, thank God, there are others who have learned this lesson of simple abiding in Christ and of transmission. Many of them are not gifted lives, nor lives of great capacities; but they have brought untold quickening, imparted incalculable blessing, communicated priceless divine truth, organized daring enterprises, by simply keeping in such touch with their Lord that His life was ever

theirs and His power was ever flowing through them. The strength of such lives was in their cry to their Lord:

“ I am an emptiness for Thee to fill,
My soul a cavern for Thy sea . . .
I have done naught for Thee, am but a Want.”

3. Finally, Christ needs men who will *do His work*. We are thinking of India. This means, therefore, men who will do His work for India.

Some of that work is *prayer*. That, too, is work. Recall the words of J. Hudson Taylor, “If we are simply to pray to the extent of a single and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism.” And prayer is work, not only in the sense of what it costs, but also in the sense of what it does. It does things. At the death of a missionary leader, it was said, “He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands.” Christ needs men of prayer through whom He

may work after that same fashion for India. He has had some such, as the revival experiences of our Mission will show, but He needs more such. And these do not need to be in India. They can work for India though laboring, under the orders of their King, in America. Then will new laborers be thrust into the harvest fields; then will money be found to maintain and enlarge the missionary operations; then will deliverances be multiplied by unexpected providences; then will missionary problems be solved and workers see eye to eye; then will the native Church be cleansed unto sanctification and be baptized unto service; then will revivals break forth in every dry and barren place; then will political movements serve just as scaffolding for the building of the Kingdom; then will be hastened the day of complete triumph.

In some places, Christ's work has halted for lack of men who will do His work of *giving*. He came "from heaven to Calvary" to give to earth the richest store of heaven, Redemption. But there is other giving, and of that He says, "I am no longer in the world but ye are in the world." How He has had to wait for men who will do His work of giving, of giving out of what He himself has given them! He has found for Himself a few such men and women,

and these have discovered that this work of giving, even where it cuts in upon their own convenience and comfort, is not a sacrifice but a privilege.

The day is coming when Christ will find more such men, who have the gifts of wise stewardship and financial administration. Young men of distinct business talents will give these talents to Him, to make money for the financing of His enterprise. With the same unselfishness and surrender and sacrifice with which their brothers volunteer to go to the foreign field, these will stay at home, surrendering all selfish ambition for wealth, but improving every legitimate opportunity and using every God-given faculty for business, that by the financial fruitage of their labors the Kingdom of Christ may be served. Yes, Christ needs such men.

But there must be also those who will do Christ's work of *going*. Over one hundred have already gone to the mission field in northern India of which we have been writing. One hundred and eighty more are wanted, needed, to-day, to carry through the unfinished task.

To some it is India's need that has voiced to them the call of their Lord. One Church member here to three who are not; and there, one

Church member to 356 who are not. It is not hard to find the place of greatest need. One Christian minister here to every 776 of the population; and there, one missionary, native or foreign, to every 40,000 of our mission field. Is it hard to say where the greatest need is? It was this motive that wrought upon the heart of Robert McClure. He stood at life's threshold with rare musical gifts, and friends bade him stay, but he said, "When I heard of these poor people suffering as they are in this life, and with no hope for a life eternal, how could I continue to amuse myself and my friends with my profession."

If some are hindered by the thought, so often used to thwart Christ's will for men, that their gifts are too rare to be thrown away upon the foreign field, let one of India's missionaries make answer:

"I have known cases of young ministers dissuaded from facing the missionary call by those who posed as friends of Foreign Missions, and yet presume to argue: 'Your spiritual power and intellectual attainments are needed by the Church at home; they would be wasted in the foreign field.' 'Spiritual power wasted' in a land like India! Where is it so sorely needed as in a continent where Satan has constructed his strongest fortresses and displayed the

choicest masterpieces of his skill? 'Intellectual ability wasted' among a people whose scholars smile inwardly at the ignorance of the average Western! Brothers, if God is calling you, be not deterred by flimsy subterfuges such as these. You will need the powers of God the Holy Ghost to make you an efficient missionary. You will find your reputation for scholarship put to the severest test in India. Here is ample scope alike for men of approved spiritual power and for intellectual giants. And so I repeat, if God is calling you, buckle on your sword, come to the fight, and win your spurs among the cultured sons of India."

APPENDIX

APPENDIX I.—Census Statistics of India, 1901

GOVERNMENT DIVISION	Area in Square Miles	Total Population	Hindu	Mohamme- dan	Sikh	Christian	Buddhist, Animist and Others
Central India.....	77,281	8,628,781	6,983,348	528,833	2,004	8,114	1,106,482
Burma.....	236,738	10,490,624	285,481	339,446	6,596	147,525	9,711,573*
Eastern Bengal & Assam	106,130	30,961,459	11,639,491	17,868,452	527	66,076	1,386,913
Bengal.....	174,431	54,662,529	42,540,359	9,208,191	325	249,122	2,664,532
United Provinces & Oudh	112,243	48,493,879	41,315,864	6,973,722	15,333	102,955	86,005
Ajmere-Merwara.....	2,711	476,912	380,819	72,031	264	3,712	20,086
Punjab.....	128,706	24,754,737	10,344,469	12,183,345	2,102,896	66,591	57,436
N. W. Frontier Province	16,466	2,125,430	134,252	1,957,777	28,091	5,273	87
Baluchistan.....	124,334	810,746	38,158	765,368	2,972	4,026	222
Bombay.....	186,856	25,468,269	19,919,163	4,600,876	1,573	220,087	726,510
Central Provinces.....	112,070	10,868,794	8,685,701	307,392	565	24,728	1,850,408
Berar.....	17,710	2,754,016	2,388,016	212,040	1,449	2,375	150,136
Coorg.....	1,582	180,607	159,817	13,654	3,683	3,453
Madras.....	151,334	42,397,522	37,026,471	2,732,931	107	1,934,480	703,533
Andamans & Nicobars..	3,143	24,649	9,264	4,207	370	486	10,322
Baroda.....	8,226	1,952,692	1,546,992	165,014	38	7,691	232,957
Haidarabad.....	82,698	11,141,142	9,870,839	1,155,750	4,335	22,996	87,222
Kashmir.....	80,900	2,905,578	689,073	2,154,695	25,828	422	35,560
Mysore.....	29,433	5,539,399	5,099,177	289,697	12	50,059	100,454
Rajputana.....	128,997	9,723,301	8,090,269	924,656	2,054	2,840	703,482
Total.....	1,766,597	294,361,056	207,147,026	62,458,077	2,195,339	2,923,241	19,637,373

* Over 9,000,000 Buddhists.

APPENDIX II.—Statistics for United Presbyterian Mission Field

Mission Districts		Religions in the Field	
	Population		Per Cent
Sialkot	350,000	Mohammedans.....	71
Rawal Pindi*	930,000	Hindus.....	20
Gujranwala.....	350,000	Sikhs.....	4
Zafarwal	560,000	Low Caste	4
Jhelum.. ..	600,000	Christians	0.3
Gurdaspur.....	260,000	Others.....	0.7
Pasrur	350,000		
Pathankot.....	200,000		
Khangah Dogran.....	450,000		
Bhera.....	525,000		
Lyallpur.....	250,000		
Sangla Hill.....	250,000		
Total Population of our Field.....	5,075,000		
Total Cities of our Field.....	35		
Total Villages of our Field.....	9,339		
Area of United Presbyterian Mission Field, 24,223 square miles.			
		Percentage of Increase in Religions	
			Per Cent
		Hindus	2.4
		Mohammedans.....	9.5
		Sikhs.....	13.9
		Christians	33.3

* Founded by the Presbyterian Church in 1856, but transferred to the United Presbyterian Mission in 1892.

APPENDIX III.

Statistics of the "Sialkot Mission"

(United Presbyterian), January 1, 1908

I. FIELD.

Number of square miles.....	24,223
Total population.	5,075,000
Total number of cities	35
Total number of villages	9,339
Number of cities and villages in which there are Christians	919
Total Christian community (including Communicants, Baptized Children and Catechumens)	26,122

II. WORKERS.

1. AMERICAN—Ordained Missionaries*....	22
Professors in College*.....	1
Women Missionaries, Married*.....	23
Women Missionaries, Unmarried*.....	35
Medical Missionaries, Women*.....	3
Medical Missionary, Man.*	1
Lay Missionary.....	1
<hr/>	
Foreign Missionaries under regular appointment.....	86
Assistant Teachers.....	3

Total Foreign Workers....

89

* Whether on the field or on furlough.

2. INDIAN—Ordained Ministers.....	25
Licentiates.....	14
Theological Students	13
Colporteurs.....	15
Bible Women.	26
Medical Assistants.	31
Christian Teachers.....	189
Other Christian Workers.....	111
<hr/>	
Total number of Indian Chris- tian Workers.....	424
Other Workers.....	197
Total number of Workers, American and Indian.....	710

III. CHURCHES.

Total number of organized congregations.....	33
Total number of unorganized circles.....	76
Number of places where regular services are held	255
Number of congregations self-supporting.....	15
Number of congregations having pastors	15
Total membership	14,202
Increase by profession	1,655
“ by certificate and restoration.....	1,892
<hr/>	
3,547	
Decrease by death.....	659
“ by removal and suspension.....	1,401
<hr/>	
2,060	
<hr/>	
Net increase.....	1,487
Number of adult baptisms.....	1,529
“ of infant baptisms.....	1,210
<hr/>	
Total baptisms	2,739

Contributions to Missions.....	\$ 444
“ Pastors’ salaries.....	1,124
“ Synod and Presbytery Funds..	109
“ General purposes	1,335
Total contributions.....	\$3,012

IV. SABBATH SCHOOLS.

Number of Sabbath Schools.....	151
“ teachers.....	271
Total number of pupils in Sabbath Schools... ..	7,049
Contributions.....	\$ 245

V. MISSION BUILDINGS.

Number of dwelling houses for missionaries.....	31
“ other dwelling houses.....	14
“ church buildings	45
“ parsonages and workers’ houses.....	56
“ school buildings.....	55
“ other buildings.....	33
Native contributions to building work	\$65

VI. SCHOOLS.

Number of Theological Seminaries.....	1
“ Colleges	1
“ High Schools for boys.....	4
“ High Schools for girls.....	1
“ Middle Schools for boys.....	3
“ Middle Schools for girls.....	2
“ Industrial Schools for boys.....	1
“ Industrial Schools for girls.....	1
“ Primary Schools for boys.....	152
“ Primary Schools for girls.	12
Total number of schools.....	178

Number of students in Theological Seminary..	15
“ students in College.....	59
“ boys in high schools..	4,359
“ girls in high school.....	101
<hr/>	
Total number of pupils in high schools.....	4,460
Number of boys in middle schools	403
“ girls in middle schools.....	641
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Total number of pupils in middle schools....	1,044
Number of boys in industrial schools	114
“ girls in industrial schools.....	136
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Total number of pupils in industrial schools..	250
Number of boys in primary schools.....	3,410
“ girls in primary schools.....	579
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Total number of pupils in primary schools...	3,989
Total number of pupils in all schools... ..	9,817
Total number of Christian pupils in all schools.....	2,385
Number of teachers, men.....	334
“ teachers, women	52
<hr/>	
Total number of native teachers.....	386
Number of missionaries engaged chiefly in educational work, Men.....	7
Women	7
Number of short term teachers and European instructors.....	3
<hr/>	
Total missionary force in school work.....	17
Total teaching force	403
Amount received in fees.....	\$ 8,227
Amount received in Government aid	11,346
Amount earned in industrial schools.....	2,533

MEDICAL WORK VII.

Number of Hospitals	2
“ Beds	121
“ In-patients	865
Number of operations :	
Major	134
Minor	889
Total operations	1,023
Number of Dispensaries.....	7
“ Out-patients :	
New	44,322
Return visits.....	51,812
Total attendance at dispensaries	96,134
Amount received in fees.....	\$886
Amount received in Government aid from local subscriptions.....	\$1,045

VIII. BIBLE WORK.

Number of Colporteurs.....	15
“ Bible women.....	26
Amount received from sale of Books.....	\$602

IX. FINANCIAL SUMMARY.

Amounts received from the Indian church and
people for the following different depart-
ments of the work

For church work.....	\$3,012
For building work.....	65
For school work	8,227
For medical work	886
For book work.....	602
Total amount received.....	\$12,792

APPENDIX IV.

RULES FOR PRONUNCIATION OF THE WORDS IN THE GLOSSARY.

Vowels and Diphthongs:

a	has	the	sound	of	u,	as	in	but.
ā	“	“	“	“	a,	“	“	arm.
ă	“	“	“	“	a,	“	“	hăt.
e	“	“	“	“	e,	“	“	they.
i	“	“	“	“	i,	“	“	pin.
ī	“	“	“	“	ī,	“	“	machine.
o	“	“	“	“	o,	“	“	note.
ō	“	“	“	“	o,	“	“	not.
u	“	“	“	“	u,	“	“	full.
ū	“	“	“	“	ōō,	“	“	boot.
ai	“	“	“	“	ai,	“	“	aisle.
au	“	“	“	“	ou,	“	“	out.

The consonant sounds of Urdu can be produced only by the tongue trained in the use of that language, so no attempt is made in this appendix to indicate any Urdu equivalent for the English consonants used.

APPENDIX V.

GLOSSARY.

Note.—The diacritical marks in this glossary are according to the rules in Appendix IV. Special attention is called to the fact that the unmarked “a” is pronounced as short “u.”

Where names have become Anglicized, the Anglicized pronunciation is given.

Abdullah	ab-dul'-lā
Afghan	ăf'-gan
Afghanistan	ăf-gān''-is-tān'
Ahmadiya	ă-mad-i'-yā
Akbar	ak'-bar
Allah	ăl'-lā
Amritsar	am-rit'-sar
Anando Chander	an-an'-do Chan'-dar
Banerjee	Ban'-ar-jī
Arya	ăr'-yā
Aryan	ăr'-yan
Asoka	as-o'-kā
Atharva	at-ār'-vā
Attock	ăt'-tack
Baba	bā'-bā
Baber	bā'-bar

Bal Krishan	bāl-krish'-an
Balochi	ba-lō'-chī
Bala Shah	bā'-lā-shā
Bande mataram	ban'-de mā'-ta-ram
Beas	bī-ās'
Be-iman	be''-ī-mān'
Bhajna	baj'-nā
Bishnoi	bish-no'-ī
Brahma	brā'-mā
Brahman	brā'-man
Brahmana	brā'-ma-nā
Brahmo	brā'-mo
Cantonment	cān-tōōn'-ment
Cawnpore	cān'-pūr
Chandra Gupta	chan'-drā Gup'-tā
Charas	char'-as
Chenab	chan'-āb'
Dak	dāk
Delhi	de'-lī
Dhammapada	dam-ma-pā'-dā
Dhariwal	dar''-ī-wāl'
Ditt	dit
Dravidian	drā-vid'-ī-an
Fakir	fa-kīr'
Farghana	far-gā'-nā
Ghazni	gāz-nī'

Goa	gō'-ā
Gopinath Nundy	go''-pī-nāth' nan'-dī
Granth	grant
Gujranwala	guj''-ran-wā'-lā
Gurdaspur	gūr-dās-'pūr
Guru	gū'-rū
Gurmukhi	gur-mu'-kī
Hadith (Hadis)	ha'-dith
Harnam Singh	har-nām' sing
Himalayan	hi-mā'-la-yan
Hindi	hin'-dī
Hukam	huk'-am
Hurmat Khan	hur'-mat kân
Indra	in'-drā
Jain	jain
Jandaran	jan''-dar-ān'
Jauhari	jau-hā'-rī
Jawahir Masih	ja-wā'-hir ma-sī'
Jhelum	je'-lum
Kadiyan	kā'-dī-yān
Kaku	ka'-kū
Kanaya	ka-nā'-yā
Karachi	ka-rā'-chī
Karait	ka-raït'
Kashmir	kāsh-mīr'
Kashmiri	kāsh-mī'-rī

Keshub Chander Sen.	kesh'-ub chan'-dar sen
Khilji	kil'-jī
Khyber	kai'-bar
Kirarki	kir-ār'-kī
Koran	ko-rān'
Krishna Mohan	krish'-nā mo'-han
Banerjee	Ban'-nar-jī
Kshatria	kshat'-rī-ā
Lahore	lā-hor'
Lahnda	lān'-dā
Lal Behari Day	lāl bi-hā'-ri-de
Lucknow	lack'-nou
Ludhiana	lū''-dī-ā'-nā
Lyallpur	lai'-al-pūr
Madras	mā-drās'
Mahajani	ma-hā'-ja-nī
Mahabharata	mā''-hā-bā'-ra-tā
Mahmud	mā-mūd'
Malabar	māl''-ā-bār'
Mallu	mal'-lū
Manu	mā'-nū
Marathi	ma-rā'-tī
Margala	mar-gā'-lā
Martinpur	mār'-tin-pūr
Meg	meg
Milapur	mīl'-ā-pūr
Mirza Ahmad	mir'-zā ām'-ad

Mirali	mir-ā'-lī
Mirzaite	mir'-za-ait
Mlechcha	mlech'-ā
Nanak Shah	nā'-nak shā
Nasar Ali	na'-sar al'-ī
Padri	pād'-rī
Pahari	pa-hār'-ī
Palkhu	pal'-kū
Panchayat	pānch-ā'-yat
Paravas	par'-a-vas
Pariah	pār'-ī-a
Parsee	pār-sī
Pasrur	pas-rūr'
Pathankote	pa-tān'-kot
Peshawar	pa-shau'-ar
Pipo	pī'-po
Porus	por'-us
Prakrit	prā'-krit
Purana	pūr-ā'-nā
Pushto	push'-to
Raja	rā'-jā
Rajasthani	rā-jas'-tha-ni
Rajaswala	ra'-jas-wā-lā'
Rajputana	rāj''-pū-tā'-nā
Ramayana	ra-mā'-ya-nā
Ram Bhajan	rām ba'-jan
Ranjit Singh	ran-jīt' sing

Ravi	rā'-vī
Rawal Pindi	rā'-wal pin'-dī
Rig	rig
Rishi	rī'-shī
Rupee	rū-pī'
Sahib	sā'-hib
Sahiba	sā'-hib-ā
Sangla	sāng'-lā
Sirdar	sar-dār'
Sargodha	sar-go'-dā
Satyarath Prakash	sat-yār'-at pra-kāsh'
Scottgarh	scot-gar'
Serampore	sar''-am-pūr'
Shah Jehan	shā ja-hān'
Shanan	shān'-an
Sindh	sind
Sita	sī'-tā
Somaj	so-māj'
Subuktagin	sū-buk''-ta-gīn'
Sudra	sū'-drā
Sutlej	sut'-lej,
Sutra	sū'-trā
Swami	swā'-mī
Taj Mahal	tāj mā-hāl'
Tamil	tā'-mil
Tamerlane	tām-ar-len'
Tanjore	tan-jōr'

Tankri	tānk'-rī
Taxila	tăx'-i-lā
Tehsil	tai-sīl'
Tehsildar	tai-sīl-dār'
Telegu	te'-le-gū
Thakur Das	tā'-kūr dās
Travancore	trav''-an-kōr'
Tughlak	tug-lāk'
Urdu	ur'-dū
Vaisya	vais'-yā
Veda	ve'-dā
Vedic	ved'-ic
Vishnu	vish'-nū
Wazirabad	wa-zīr''-ā-bād'
Yajur	yaj'-ur
Zenana	za-nā'-nā
Zafarwal	za''-far-wāl'

APPENDIX VI.

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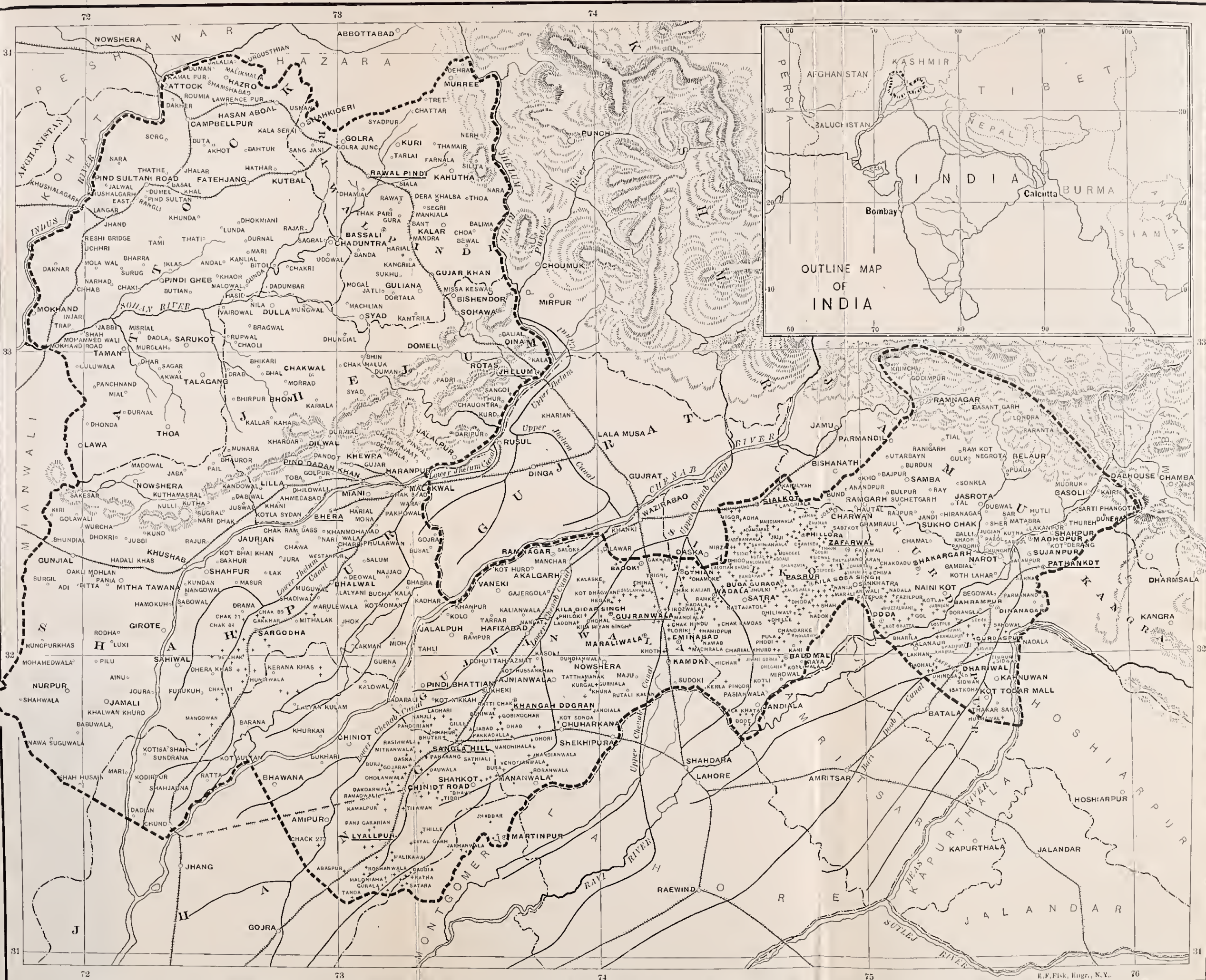
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MAP OF THE UNITED PRESBYTERIAN MISSION FIELD IN INDIA.



EXPLANATIONS:—Main Mission Stations are in Capitals and Underscored. Other large towns, not yet occupied, are in Capitals. Large centers, in which there are Christians, are marked by cross within circle. Villages, in which there are Christians, are marked by cross only. Other villages marked by small circle. The inset map, in upper right hand corner, shows the United Presbyterian Mission Field in relation to the whole of India.



